RIG VEDA

(Volume VII)

ऋग्वेद

सप्तमो भागः

RIG VEDA

Volume VII

[Book VII, Hymns 1–104]

सप्तमो भागः

[सप्तमं मण्डलम्, सूक्तानि 1—104]

Translated by

Swami Satya Prakash Saraswati

and

Satyakam Vidyalankar

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ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

सप्तम मण्डलम्

(१) प्रथमं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । (१-१८) प्रथमाद्यष्टादशर्चां विराट्, (१९-२५) एकोनविंश्याद्यृक्सप्तकस्य त्रिष्टुप् छन्दसी ॥

अग्निं नरो दीधितिभिररण्योर्हस्तच्युती जनयन्त प्रशस्तम् ।
दूरेदृशं गृहपतिमथर्युम् ॥१॥
तमग्निमस्ते वसवो न्यृण्वन्त्सुप्रतिचक्षमवसे कुतश्चित् ।
दक्षाय्यो यो दम आस नित्यः ॥२॥

1.

Agním náro dídhitibhir aráṇyor hástacyutī janayanta praṣastám | dūredṛíṣaṃ gṛihápatim atharyúm || 1 || tám agním áste vásavo ny ṛiṇvan supraticáksham ávase kútaṣ cit | daksháyyo yó dáma ása nítyaḥ || 2 ||

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BOOK SEVEN

1

As fire priests with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes, ever vigilant and sovereign Lord of creation. 1

Like the household fire, devotees seek the glory of Lord even from afar and enshrine it in their inner chamber for enlightenment. The glory of our Lord is full of splendour, all-illuminative and worthy to be honoured in every heart. 2

प्रेद्धो अग्ने दीदिहि पुरो नोऽजस्रया सूर्म्या यविष्ठ ।
त्वां शश्वन्त उप यन्ति वाजाः ॥३॥
प्र ते अग्नयोऽग्निभ्यो वरं निः सुवीरासः शोशुचन्त द्युमन्तः ।
यत्रा नरः समासते सुजाताः ॥४॥
दा नो अग्ने धिया रयिं सुवीरं स्वपत्यं सहस्य प्रशस्तम् ।
न यं यावा तरति यातुमावान् ॥५॥

préddho agne dīdihi puró nó 'jasrayā sūrmyā̀ yavishṭha | tvā́m ṣáṣvanta úpa yanti vā́jāḥ || 3 || prá te agnáyo 'gníbhyo váraṃ níḥ suvírāsaḥ ṣoṣucanta dyumántaḥ | yátrā náraḥ samā́sate sujātā́ḥ || 4 || dá no agne dhiyā́ rayím suvíraṃ svapatyáṃ sahasya praṣastám | ná yáṃ yā́vā tárati yātumā́vān || 5 || 23 ||

॥२४॥ उप यमेति युवतिः सुदक्षं दोषा वस्तोर्हविष्मती घृताची ।
उप स्वैनमरमतिर्वसूयुः ॥६॥
विश्वा अग्नेऽप दहारातीर्येभिस्तपोभिरदहो जरूथम् ।
प्र निस्वरं चातयस्वामीवाम् ॥७॥

úpa yám éti yuvatíḥ sudákshaṃ doshā́ vástor havíshmatī ghṛitā́cī | úpa svaínam arámatir vasūyúḥ || 6 || víṣvā agné 'pa dahā́rātīr yébhis tápobhir ádaho járūtham | prá nisvaráṃ cātayasvā́mīvām || 7 ||

Well-kindled, ever-youthful, the glory of the adorable Lord shines before us, with undecaying and life-bestowing radiance. To it, proceeds our abundant ever-flowing homage, like viands to a sacrificial fire. 3

When the nobly-born, brilliant worshippers assemble, they make your glory shine more brightly than any other glory for bestowing blessings and progeny. 4

O vigorous adorable Lord, grant us, in requital of our praises, excellent riches and worthy children, and descendants, and other blessings such that no evil, attempting to assail, may succeed in its effort. 5

For the attainment of spiritual wealth, the ever-young damsel of wisdom, charged with devotion, as if a ladle charged with melted butter, approaches day and night the one, who shines with its own lustre. 6

Consume, O effulgent Lord, all my evils with those strong flames, with which you consume old famished things. May you all drive away all febrile diseases. 7

आ यस्ते अग्न इधते अनीकं वसिष्ठ शुक्र दीदिवः पावक ।
उतो न एभिः स्तवथैरिह स्याः ॥८॥
वि ये ते अग्ने भेजिरे अनीकं मर्ता नरः पित्र्यासः पुरुत्रा ।
उतो न एभिः सुमना इह स्याः ॥९॥
इमे नरो वृत्रहत्येषु शूरा विश्वा अदेवीरभि सन्तु मायाः ।
ये मे धियं पनयन्त प्रशस्ताम् ॥१०॥

á yás te agna idhaté ánīkam vásishṭha ṣúkra dī́divaḥ pā́vaka | utó na ebhí stavá̄thair ihá syāḥ || 8 || ví yé te agne bhejiré ánīkam mártā náraḥ pítryāsaḥ purutrā́ | utó na ebhíḥ sumánā ihá syāḥ || 9 || imé náro vṛitrahátyeshu ṣū́rā víṣvā ádevīr abhí santu māyā́ḥ | yé me dhíyam panáyanta praṣastā́m || 10 || 24 ||

॥२५॥ मा शूने अग्ने नि षदाम नृणां माशेषसोऽवीरता परि त्वा ।
प्रजावतीषु दुर्यासु दुर्य ॥११॥

यमश्वी नित्यमुपयाति यज्ञं प्रजावन्तं स्वपत्यं क्षयं नः ।
स्वजन्मना शेषसा वावृधानम् ॥१२॥

mā́ ṣū́ne agne ní shadāma nṛiṇā́m mā́ṣéshaso 'vī́ratā pári tvā | prajā́vatīshu dúryāsu durya || 11 || yám aṣví nítyam upayā́ti yajñám prajā́vantaṃ svapatyáṃ ksháyaṃ naḥ | svájanmanā ṣéshasā vāvṛidhānám || 12 ||

O eminent Lord, pure and radiating, may the devotee, who lights up your glory by praises, inspire us also to get enlightened with these praises. 8

O adorable Lord, our mortal revered elders, the leaders of the family, have been spreading your radiance on several occasions. May they through these propitiations be gracious to us. 9

May those men, who bravely fight all evil forces prevail against capricious devices, and be among us to lead us to right path for noble actions. 10

O invincible Lord, may we not sit inactive in solitude, foresaken by others, while difficulties surround us from all sides. May we feel your presence everywhere, O housefriend, in houses full of children. 11

Whatsoever the system of worship, O adorable Lord, the one with vigorous speed, render our dwellings blessed with progeny and excellent posterity, increasing with lineal successors. 12

पाहि नो अग्ने रक्षसो अजुष्टात्पाहि धूर्तेरररुषो अघायोः ।
त्वा युजा पृतनायूँरभि ष्याम् ॥१३॥
सेदग्निरग्नीँरत्यस्त्वन्यान्यत्र वाजी तनयो वीळुपाणिः ।
सहस्रपाथा अक्षरा समेति ॥१४॥
सेदग्निर्यो वनुष्यतो निपाति समेद्धारमंहस उरुष्यात् ।
सुजातासः परि चरन्ति वीराः ॥१५॥

pāhí no agne rakshása ájushṭāt pāhí dhūrtér áraruaho aghāyóḥ | tvá yujá pṛitanāyū́r abhí shyām || 13 || séd agnír agnī́ṅr áty astv anyā́n yátra vājī́ tánayo vīḷúpāṇiḥ | sahásrapāthā aksharā saméti || 14 || séd agnír yó vanushyató nipā́ti sameddhā́ram áṅhasa urushyā́t | sujātā́saḥ pári caranti vīrā́ḥ || 15 || 25 ||

॥२६॥

अयं सो अग्निराहुतः पुरुत्रा यमीशानः समिदिन्धे हविष्मान् ।
परि यमेत्यध्वरेषु होता ॥१६॥
त्वे अग्न आहवनानि भूरीशानास आ जुहुयाम नित्या ।
उभा कृण्वन्तो वहतू मियेधे ॥१७॥

ayáṃ só agnír ā́hutaḥ purutrā́ yám ī́śānaḥ sám íd indhé havíshmān | pári yám éty adhvaréshu hótā || 16 || tvé agna āhávanāni bhū́rīṣānā́sa ā́ juhuyāma nítyā | ubhā́ kṛiṇvánto vahatū́ miyédhe || 17 ||

Protect us, O adorable Lord, from the odious demons, guard us from the malice of the churlish sinner. May I, with you for my ally, triumph over adversaries. 13

May this fire of faith of adorable Lord surpass the warmth of all other forces. This self-kindled, vigorous and firm-handed fire possessing thousands of means, works in coordination with imperishable elements. 14

Verily, this is that faith of the adorable Lord which defends us from the malevolent and from heinous sin. It is, whom the well-born worshippers serve and adore. 15

This is that fire, which is honoured in all places, and whom the rich master, presenting oblations to, kindles, and round whom goes the ministrant priest at the place of worship. 16

O adorable fire-divine, may we, with riches in possession, bring you continual offerings in abundance, and both of us—the devotee and the ministrant priest—invoke you to bless our work and worship. 17

इमो अग्ने वीततमानि हव्याजस्रो वक्षि देवतातिमच्छ ।
प्रति न ईं सुरभीणि व्यन्तु ॥१८॥
मा नो अग्नेऽवीरते परा दा दुर्वाससेऽमतये मा नो अस्यै ।
मा नः क्षुधे मा रक्षस ऋतावो मा नो दमे मा वन आ जुहूर्थाः ॥१९॥
नू मे ब्रह्माण्यग्न उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।
रातौ स्यामोभयास आ ते यूयं पात स्वस्तिभिः सदा नः ॥२०॥

imó agne vītátamāni havyá-
jasro vakshi devátātim ácha | práti na īṃ surabhíṇi vyantu
|| 18 || má no agne 'vírate párā dā durvásasé 'mataye má
no asyaí | má naḥ kshudhé má rakṣhása ṛitāvo má no dáme
má vána á juhūrthāḥ || 19 || nú me bráhmāṇy agna úc cha-
ṣādhi tvám deva maghávadbhyaḥ sushūdaḥ | rātaú syāmo-
bháyāsa á te yūyám pāta svastíbhiḥ sádā naḥ || 20 || 20 ||

१२७१ त्वमग्ने सुहवो रण्वसंदृक्सुदीती सूनो सहसो दिदीहि ।
मा त्वे सचा तनये नित्य आ धङ्मा वीरो अस्मन्नर्यो वि दासीत् ॥२१॥
मा नो अग्ने दुर्भृतये सचैषु देवेद्धेष्वग्निषु प्र वोचः ।
मा ते अस्मान्दुर्मतयो भृमाच्चिद्देवस्य सूनो सहसो नशन्त ॥२२॥

tvám agne suhávo raṇvásaṃdṛik sudītí sūno sahaso di-
dīhi | má tvé sácā tánaye nítya á dhaṅ má vīró asmán
náryo ví dāsīt || 21 || má no agne durbhṛitáye sácaiṣhú de-
véddheshv agníshu prá vocaḥ | má te asmán durmatáyo
bhṛimác cid devásya sūno sahaso naṣanta || 22 ||

O immortal adorable Lord, may you bear these most acceptable offerings to the presence of the assembly of Nature's bounties, and may they enjoy these fragrant presents. 18

Relinquish us not, O adorable Lord, to the group of persons devoid of courage; nor to deficient clothing; nor to such destitution; leave us not to hunger or to a fiend ; expose us not, O observer of truth, to evil, whether in the house or in the forest. 19

May you, O effulgent adorable Lord, without delay bestow upon me and upon those who are liberal in oblations, abundant and wholesome sustenance. May we both, learned and the learner, partake in your munificence; may you all, the divine powers, ever cherish us with blessings. 20

O fire-divine, shine with bright lustre. O source of strength, you are full of effulgence and thus earnestly invoked. May you not let your loyal worshipper, with whom you are associated, be consumed by evil forces; let not our benevolent son fail us. 21

O fire-divine, may you not condemn us to indigence; may not these flaming fires, which Nature's forces have kindled, harm us. O source of strength, let not your displeasure even at our fault, fall upon us. 22

स मर्तो अग्ने स्वनीक रेवानमर्त्ये य आजुहोति हव्यम् ।
स देवता वसुवनिं दधाति यं सूरिरर्थी पृच्छमान एति ॥२३॥
महो नो अग्ने सुवितस्य विद्वान्रयिं सूरिभ्य आ वहा बृहन्तम् ।
येन वयं सहसावन्मदेमाविक्षितास आयुषा सुवीराः ॥२४॥

नू मे ब्रह्माण्यग्न उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।
रातौ स्यामोभयास आ ते यूयं पात स्वस्तिभिः सदा नः ॥२५॥

sá márto agne svanīka reván ámartye yá ājuhóti havyám | sá devátā vasuvánim dadhāti yám sūrír arthí prichámāna éti || 23 || mahó no agne suvitásya vidván rayím sūríbhya á vahā brihántam | yéna vayám sahasāvan mádemávikshitāsa áyushā suvírāḥ || 24 || nú me bráhmāṇy agna — || 25 || 27 ||

(२) द्वितीयं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयाया नराशंसः, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । त्रिष्टुप् छन्दः ॥

जुषस्व नः समिधमग्ने अद्य शोचा बृहद्यजतं धूममृण्वन् ।
उप स्पृश दिव्यं सानु स्तूपैः सं रश्मिभिस्ततनः सूर्यस्य ॥१॥

2.

Jushásva naḥ samídham agne adyá śocā brihád yajatám dhūmám riṇván | úpa sprisa divyám sánu stúpaiḥ sám raśmíbhis tatanaḥ súryasya || 1 ||

O radiant adorable fire-divine, the mortal, who offers dedication to the divine immortal, becomes affluent in wealth and wisdom. The same Lord, the deity, favours the seeker who inquiringly goes to Him (i.e. asking who that divine is). 23

O adorable Lord, cognizant of our solemn and auspicious worship, may you bring to the worshippers abundant riches, whereby, through your blessings, we enjoy ourselves with undiminished life, and excellent descendants. 24

May you, O effulgent adorable Lord, without delay, bestow upon me and upon those who are liberal in oblations, abundant and wholesome sustenance. May we both—the learned and the learner—partake in your munificence. May you all, the divine powers, even cherish us with blessings. 25

2

O adorable fire, kindled by us today, may you gladly accept our fuel-sticks, which emitting the fragrant sacred smoke purify the surroundings. May you then touch with your scorching flames the celestial summits, and overspread your fragrance with the rays of the sun. 1

नराशंसस्य महिमानमेषामुप स्तोषाम यजतस्य यज्ञैः ।
ये सुक्रतवः शुचयो धियंधाः स्वदन्ति देवा उभयानि हव्या ॥२॥
ईळेन्यं वो असुरं सुदक्षमन्तर्दूतं रोदसी सत्यवाचम् ।
मनुष्वदग्निं मनुना समिद्धं समध्वराय सदमिन्महेम ॥३॥

nárāśáṅsasya mahimā́nam eshām úpa stoshāma yajatásya yajñaíḥ | yé sukrátavaḥ śúcayo dhiyaṃdhā́ḥ svádanti devā́ ubháyāni havyā́ || 2 || īḷé-nyaṃ vo ásuraṃ sudáksham antár dūtáṃ ródasī satyavā́cam | manushvád agním mánunā sámiddhaṃ sám adhvarā́ya sádam ín mahema || 3 ||

सपर्यवो भरमाणा अभिज्ञु प्र वृञ्जते नमसा बर्हिरग्नौ ।
आजुह्वाना घृतपृष्ठं पृषद्वदध्वर्यवो हविषा मर्जयध्वम् ॥४॥
स्वाध्यो३ वि दुरो देवयन्तोऽशिश्रयू रथयुर्देवताता ।
पूर्वी शिशुं न मातरा रिहाणे समग्रुवो न समनेष्वञ्जन् ॥५॥

saparyávo bhháramāṇā abhijñú prá vṛiñjate námasā barhír agnaú | ājúhvānā ghṛitápṛi-shṭham pṛíshadvad ádhvaryavo havíshā marjayadhvam || 4 || svādhyò ví dúro devayántó 'śiśrayū rathayúr devátātā | pūrvī́ śíśuṃ ná mātárā rihāṇé sám agrúvo ná sámaneshv añjan || 5 || 1 ||

We celebrate with dedicated acts the greatness of the illustrious superman amidst enlightened persons, who are pure, most wise, thought inspirers, and who enjoy both kinds of our oblations—physical and spiritual. 2

Let us ever extol the adorable Lord, who is to be adored by us ; He is mighty, dextrous, and the messenger, traversing both worlds—material and spiritual—and the teacher of true knowledge. His glory has been extolled by men in ancient times, as well as by men of today so that He blesses us in our midst for the benevolent acts. 3

The worshippers, reverentially bent upon their knees and bearing the oblation of herbal grasses present it to the adorable fire-divine. O priests, may you serve Him with oblations, invoking Him to be enshrined in your heart and adorn Him with love, as if, with clarified butter. 4

The devout performers of solemn ceremonies, aspiring for chariots, as if, are led to the doors of the chamber of Lord. Ladles, placed to the east, are plying the fire with melted butter at the fire-sacrifice, as the mother cow licks the calf, or as rivers water the fields. 5

॥२॥

उत योषणे दिव्ये मही न उषासानक्ता सुदुघेव धेनुः ।
बर्हिषदा पुरुहूते मघोनी आ यज्ञिये सुविताय श्रयेताम् ॥६॥
विप्रा यज्ञेषु मानुषेषु कारू मन्ये वां जातवेदसा यजध्यै ।
ऊर्ध्वं नो अध्वरं कृतं हवेषु ता देवेषु वनथो वार्याणि ॥७॥

utá yóshaṇe divyé mahí na ushásānáktā sudúgheva dhenúḥ | barhishádā puruhūté maghónī á yajñíye suvitáya ṣrayetām || 6 || víprā yajñéshu mánusheshu kārú mánye vāṃ jātávedasā yájadhyai | ūrdhvám no adhvarám kṛitam háveshu tá devéshu vanatho váryāṇi || 7 ||

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।
सरस्वती सारस्वतेभिरर्वाक्तिस्रो देवीर्बर्हिरेदं सदन्तु ॥८॥
तन्नस्तुरीपमध पोषयित्नु देव त्वष्टर्वि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥९॥
वनस्पतेऽव सृजोप देवानग्निर्हविः शमिता सूदयाति ।
सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥
आ याह्यग्ने समिधानो अर्वाङिन्द्रेण देवैः सरथं तुरेभिः ।
बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥११॥

á bhāratī bhāratībhiḥ — || 8 || tán nas turípam — || 9 || vánaspaté 'va — || 10 || á yāhy agne — || 11 || 2 ||

May day and night, the two youthful damsels, divine and mighty, invoked by all, possessed of wealth, as if, reclined on the bed of sacred firmament, worthy of adoration, be with us like a cow, good at milking. 6

I am inclined to adore you, the two sages, the ministrants at the places of work and worship of men, from whom all the prosperity is derived. May you raise our offspring to a higher stature, and help us to acquire precious treasures preserved amongst Nature's bounties, when the worship is being conducted. 7

May the goddess of culture, associated with the models of other cultures, may the goddess of wisdom in company with men, ordinary and intellectual, may the fire-divine, and may the goddess of divine speech with masters of language come to bless us and enshrine our hearts. 8

O divine architect of universe, well pleased, may you give us procreant vigour, whence a brave son skilled in action, lover of divine powers and resolute like grinding stones, be born. 9

O Lord of forest, may you spread the glories of Nature all around. May the fire-divine, the pacifier, take us across our troubles through truthful means and like the ministering priest, convey our offerings to Nature's bounties. Verily, he knows the secret of divine powers. 10

O fire-divine, kindled into flame, come to our presence in the same chariot with radiant sun and with the swift-moving Nature's bounties; may the mother infinity, the mother of excellent offsprings, enshrine herself on the sacred bed of universe, and may the immortal divine powers be satisfied with the reverentially offered homage. 11

(३) तृतीयं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

अग्निं वो देवमग्निभिः सजोषा यजिष्ठं दूतमध्वरे कृणुध्वम् ।
यो मर्त्येषु निध्रुविर्ऋतावा तपुर्मूर्धा घृतान्नः पावकः ॥१॥
प्रोथदश्वो न यवसेऽविष्यन्यदा महः संवरणाद्व्यस्थात् ।
आदस्य वातो अनु वाति शोचिरध स्म ते व्रजनं कृष्णमस्ति ॥२॥

3.

Agníṃ vo devám agníbhiḥ sajóshā yájishṭhaṃ dūtám adhvaré kṛiṇudhvam | yó mártyeshu nídhruvir ṛitávā tápurmūrdhā ghṛitánnaḥ pāvakáḥ || 1 || próthad áṣvo ná yávase 'vishyán yadá maháḥ saṃváraṇād vy ásthāt | ád asya váto ánu vāti ṣocír ádha sma te vrájanaṃ kṛishṇám asti || 2 ||

उद्यस्य ते नवजातस्य वृष्णोऽग्ने चरन्त्यजरा इधानाः ।
अच्छा द्यामरुषो धूम एति सं दूतो अग्न ईयसे हि देवान् ॥३॥
वि यस्य ते पृथिव्यां पाजो अश्रेत्तृषु यदन्ना समवृक्त जम्भैः ।
सेनेव सृष्टा प्रसितिष्ट एति यवं न दस्म जुह्वा विवेक्षि ॥४॥
तमिद्दोषा तमुषसि यविष्ठमग्निमत्यं न मर्जयन्त नरः ।
निशिशाना अतिथिमस्य योनौ दीदाय शोचिराहुतस्य वृष्णः ॥५॥

úd yásya te návajātasya vṛíshṇó 'gne cáranty ajárā idhānáḥ | áchā dyám arushó dhūmá eti sáṃ dūtó agna íyase hí deván || 3 || ví yásya te pṛithivyám pájo áṣret tṛishú yád ánnā samávṛikta jámbhaiḥ | séneva sṛishṭá prásitish ṭa eti yávaṃ ná dasma juhvā̀ vivekshi || 4 || tám íd doshá tám ushási yávishṭham agním átyaṃ ná marjayanta náraḥ | niṣíṣānā átithim asya yónau dīdáya ṣocír áhutasya vṛíshṇaḥ || 5 || ३ ||

3

O most adorable, fire-divine, consentient with other cosmic fires, may you appoint the terrestrial fire as the messenger at the fire-sacrifice. The fire is established firm for the benefit of mankind; it is the observer of natural laws, is crowned with flames, is the purifier, and is fed upon sacred butter. 1

When the common fire, like a neighing steed about to feed upon the forage, springs up from the vast-enclosing forest, then the wind fans its flame; and the route through which it passes gets scorched and is turned black. 2

O fire-divine, showerer of blessings, while kindled, your undecaying newly-born flames rise upward. The ruddy smoke ascends aloft to heaven, and you proceed to Nature's bounties as their messenger. 3

Your fresh lustre quickly spreads over the earth, when, with your teeth of flame, you devour your food of oblation. Your blaze rushes along like a charging host, when, O splendrous fire, you spread with your flame among the trees, as if, they were barley plants. 4

Men deck that youthful fire both at dawn and at evening as they tend a courser. They kindle it as a guest in their dwellings. Then, brightly shines the splendour of this showerer of blessings, to whom the oblation is offered. 5

॥४॥

सुसंदृक्ते स्वनीक प्रतीकं वि यद्रुक्मो न रोचस उपाके ।
दिवो न ते तन्यतुरेति शुष्मश्चित्रो न सूरः प्रति चक्षि भानुम् ॥६॥
यथा वः स्वाहाग्नये दाशेम परीळाभिर्घृतवद्भिश्च हव्यैः ।
तेभिर्नो अग्ने अमितैर्महोभिः शतं पूर्भिरायसीभिर्नि पाहि ॥७॥

susaṃdṛík te svanīka prátīkaṃ ví yád rukmó ná rócasa upāké | divó ná te tanyatúr eti ṣúshmaṣ citró ná sū́raḥ práti cakshi bhānúm || 6 ||. yáthā vaḥ svā́hāgnáye dā́ṣema párīḷābhir ghṛitávadbhiṣ ca havyaíḥ | tébhir no agne ámitair. máhobhiḥ ṣatám pūrbhír ā́yasībhir ní pāhi || 7 ||

या वा ते सन्ति दाशुषे अधृष्टा गिरो वा याभिर्नृवतीरुरुष्याः ।
ताभिर्नः सूनो सहसो नि पाहि स्मत्सूरीञ्जरितॄञ्जातवेदः ॥८॥
निर्यत्पूतेव स्वधितिः शुचिर्गात्स्वया कृपा तन्वा३ रोचमानः ।
आ यो मात्रोरुशेन्यो जनिष्ट देवयज्याय सुक्रतुः पावकः ॥९॥
एता नो अग्ने सौभगा दिदीह्यपि क्रतुं सुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गृणते च सन्तु यूयं पात स्वस्तिभिः सदा नः ॥१०॥

yā́ vā te sánti dāṣúshe ádhṛishṭā gíro vā yā́bhir nṛivátīr urushyā́ḥ | tā́bhir naḥ sūno sahaso ní pāhi smát sūrī́ñ jaritṝ́ñ jātavedaḥ || 8 || nír yát pūtéva svádhitiḥ ṣúcir gā́t sváyā kṛipā́ tanvā̀ rócamānaḥ | ā́ yó mātrór uṣényo jánishṭa devayájyāya sukrátuḥ pāvakáḥ || 9 || etā́ no agne saúbhagā didīhy ápi krátum sucétasaṃ vatema | víṣvā stotṛíbhyo gṛiṇaté ca sant· yūyám pāta — || 10 || 4 ||

Resplendent fire, when you shine near at hand like gold, your appearance takes a beautiful form. Your mighty power issues like thunderbolt from firmament, and your lustre is displayed like the wondrous sun. 6

We present to you, O fire-divine, the sacred oblations, mixed with the milk of love and butter of devotion. May we have the blessings of your boundless glories as the protections within the innumerable fortresses of iron. 7

O omniscient, source of strength, munificent fire-divine, may you protect us, your worshippers and praisers, with those unobstructed splendours which belong to you, and with those songs wherewith you protect the learned seers and the chanters of praises. 8

The bright fire-divine, radiant with its own diffusive lustre, issues like a sharpened axe. It is praiseworthy, the doer of great deeds, and the purifier. It gets manifested out of the two parents, the sacred fuel-sticks, for invoking Nature's bounties. 9

Illume for us, O fire-divine, to grant these auspicious riches; may we possess a son, who promises to be intelligent, and becomes the celebrator of sacred institutions. May all good rewards be granted to your praisers, and to him who eulogizes you. May you ever preserve us with blessings. 10

(४) चतुर्थं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

प्र वः शुक्राय भानवे भरध्वं हव्यं मतिं चाग्नये सुपूतम् ।
यो दैव्यानि मानुषा जनूंष्यन्तर्विश्वानि विद्मना जिगाति ॥१॥
स गृत्सो अग्निस्तरुणश्चिदस्तु यतो यविष्ठो अजनिष्ट मातुः ।
सं यो वना युवते शुचिदन्भूरि चिदन्ना समिदत्ति सद्यः ॥२॥

4.

Prá vaḥ ṣukrā́ya bhānáve bharadhvaṃ havyám matíṃ cāgnáye súpūtam | yó daívyāni mā́nushā janū́ṅshy antár víṣvāni vidmánā jígāti || 1 || sá gṛ́tso agnís táruṇaṣ cid astu yáto yávishṭho ájanishṭa mātúḥ | sáṃ yó vánā yuváte ṣúcidan bhū́ri cid ánnā sám íd atti sadyáḥ || 2 ||

अस्य देवस्य संसद्यनीके यं मर्तासः श्येतं जगृभ्रे ।
नि यो गृभं पौरुषेयीमुवोच दुरोकमग्निरायवे शुशोच ॥३॥
अयं कविरकविषु प्रचेता मर्तेष्वग्निरमृतो नि धायि ।
स मा नो अत्र जुहुरः सहस्वः सदा त्वे सुमनसः स्याम ॥४॥
आ यो योनिं देवकृतं ससाद क्रत्वा ह्यग्निरमृताँ अतारीत् ।
तमोषधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं बिभर्ति ॥५॥

asyá devásya saṃsády ánīke yáṃ mártāsaḥ ṣyetáṃ jagṛbhré | ní yó gṛ́bham paúrusheyīm uvóca durókam agnír āyáve ṣuṣoca || 3 || ayaṃ kavír ákavishu prácetā márteshv agnír amṛ́to ní dhāyi | sa mā́ no átra juhuraḥ sahasvaḥ sádā tvé sumánasaḥ syāma || 4 || ā́ yó yóniṃ devákṛtaṃ sasā́da krátvā hy àgnír amṛ́tāñ átārīt | tám óshadhīṣ ca vanínaṣ ca gárbham bhū́miṣ ca viṣvádhāyasam bibharti || 5 || 5 ||

4

Offer your sacred homage and praise to the refulgent splendour of adorable Lord who, with all His knowledge, goes as a messenger through all Nature's forces and human beings. 1

The sagacious Lord has been our guide from the time that He is revealed through the mother Infinity. He is ever youthful; with his shining-teeth He assails the forest of physical delusions, and in a moment devours them as food, though they may be plenteous. 2

Men apprehend Him (the fire-divine) as pure splendour in the principal abode of that divine power. He is worthy of lofty adoration, and blazes with His glory for the good of mankind and for the destruction of evil forces. 3

This far-seeing, sagacious, immortal Lord has been enshrined in the hearts of non-sagacious. May you not forbear to harm us, O mighty Lord, in this world, since we long to share your gracious favour. 4

The herbs, the trees and the earth bear this all-supporting fire-divine as the germ. He occupies an appropriate place assigned by Nature's bounties. May He, as one of His functions, convey our homage to immortal divine powers. 5

ईशे ह्यग्निरमृतस्य भूरेरीशे रायः सुवीर्यस्य दातोः ।
मा त्वा वयं सहसावन्नवीरा माप्सवः परि षदाम मादुवः ॥६॥
परिषद्यं ह्यरणस्य रेक्णो नित्यस्य रायः पतयः स्याम ।
न शेषो अग्ने अन्यजातमस्त्यचेतानस्य मा पथो वि दुक्षः ॥७॥

íṣe hy àgnír amṛ́tasya bhū́rer íṣe rāyáḥ suvī́ryasya dā́toḥ | mā́ tvā vayám sahasāvann avī́rā mā́psavaḥ pári shadāma mā́duvaḥ || 6 || parishádyam hy áraṇasya rékṇo nítyasya rāyáḥ pátayaḥ syāma | ná ṣésho agne anyájātam asty ácetānasya mā́ pathó ví dukshaḥ || 7 ||

नहि ग्रभायारणः सुशेवोऽन्योदर्यो मनसा मन्तवा उ ।
अधा चिदोकः पुनरित्स एत्या नो वाज्यभीषाळेतु नव्यः ॥८॥
त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥९॥
एता नो अग्ने सौभगा दिदीह्यपि क्रतुं सुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गृणते च सन्तु यूयं पात स्वस्तिभिः सदा नः ॥१०॥

nahí grábhāyā́raṇaḥ suṣévo 'nyódaryo mánasā mántavā́ u | ádhā cid ókaḥ púnar ít sá ety ā́ no vājy àbhīshā́ḷ etu návyaḥ || 8 || tvám agne vanushyató — || 9 || etā́ no agne saúbhagā — || 10 || 6 ||

Adorable Lord has power to grant abundant celestial nourishing nectar. He has power to grant riches and valour. O victorious Lord, let us, while we are so close to you, not remain devoid of strength, devoid of posterity, of beauty, and of devotion. 6

Wealth is competent to the acquittance of debt; may we be masters of our permanent possessions. He is not real offspring, who is begotten by another. May you not give a long rope to a blockhead. 7

Unwelcome for adoption is the stranger, who is begotten of another. He is not to be contemplated even in thought as fit for acceptance. For verily, he would like to return to his own house. Therefore, let there come to us our own child, a new-born, victorious over foes, and rich in wisdom. 8

May you, O adorable Lord, defend us against the malignant. May you, endowed with strength, preserve us from defaming actions. May the sacrificial food come to you free from defect. May the riches, that we crave, come to us by thousands. 9

Illume for us, O fire-divine these auspicious riches; may we attain perfect understanding. May all good rewards be granted to your praisers and the householder. May you ever cherish us with blessings. 10

(५) पञ्चमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ॥

प्राग्नये॑ त॒वसे॑ भरध्वं॒ गिरं॑ दि॒वो अ॑र॒तये॑ पृथि॒व्याः ।
यो विश्वे॑षाम॒मृता॑नामु॒पस्थे॑ वैश्वान॒रो वा॑वृ॒धे जा॑गृ॒वद्भिः॑ ॥१॥

पृ॒ष्टो दि॒वि धाय्य॒ग्निः पृ॑थि॒व्यां ने॒ता सिन्धू॑नां वृष॒भः स्तिया॑नाम् ।
स मानु॑षीर॒भि विशो॒ वि भा॑ति वैश्वान॒रो वा॑वृधा॒नो वरे॑ण ॥२॥

5.

Prágnáye tavåse bharadhvam̩ gíran̩ divó aratáye pri̩thivyáh̩ | yó vis̩veshām amri̩tānām upásthe vais̩vānaró vāvri̩dhé jāgri̩vádbhih̩ || 1 || pri̩shtó diví dháyy agníh̩ pri̩thivyám̩ netá síndhūnām̩ vri̩shabhá stíyānām | sá mánushīr abhí vís̩o ví bhāti vais̩vānaró vāvri̩dhānó várena̩ || 2 ||

त्वद्भि॒या विश॑ आय॒न्नसि॑क्नीरसम॒ना जह॑ती॒र्भोज॑नानि ।
वैश्वा॑नर पू॒रवे॒ शोशु॑चानः॒ पुरो॒ यद॑ग्ने द॒रय॒न्नदी॑देः ॥३॥
तव॑ त्रि॒धातु॑ पृथि॒वी उ॒त द्यौर्वैश्वा॑नर व्र॒तम॑ग्ने सचन्त ।
त्वं भा॒सा रोद॑सी॒ आ त॑त॒न्थाज॑स्रेण शो॒चिषा॒ शोशु॑चानः ॥४॥
त्वाम॑ग्ने ह॒रितो॑ वावशा॒ना गिरः॑ सचन्ते॒ धुन॑यो घृ॒ताचीः॑ ।
पतिं॑ कृष्टी॒नां र॒थ्यं॑ रयी॒णां वैश्वान॒रमु॒षसां॑ के॒तुमह्ना॑म् ॥५॥

tvád bhiyá vís̩a āyann ásiknīr asamaná jáhatīr bhójanāni | vaís̩vānara pūráve sós̩ucānah̩ púro yád agne daráyann ádīdeh̩ || 3 || táva tridhátu pri̩thiví utá dyaúr vaís̩vānara vratám agne sacanta | tvám bhāsá ródasī á tatanthájasrena̩ s̩ocíshā s̩ós̩ucānah̩ || 4 || tvám agne haríto vāvas̩āná gírah̩ sacante dhúnayo ghri̩tácīh̩ | pátim̩ kri̩shti̩nám̩ rathyàm̩ rayīn̩ám̩ vais̩vānarám ushásām̩ ketúm áhnām || 5 || 7 ||

5

Offer praise to the mighty adorable Lord, traversing without hindrance heaven and earth. His is the supreme glory amongst the immortal cosmic powers, which grow in the lap of Nature's divinities, and is realized by those who wake (from the slumber of ignorance). 1

Universal fire-divine is the promotor of the rivers and the showerer of the waters. He is effulgent and has been pervading the firmament and the earth. The universally honoured Lord, augmenting with the most excellent glory, shines upon the world and mankind. 2

Through your fear, O universal fire, the dark evil forces, though of many minds, come under a control, having abandoned their possessions. Adorable Lord, may you shine upon all men and blaze, consuming the cities of their foes. 3

O Universal fire-divine, both the earth and heaven, submit them to your threefold jurisdiction. Refulgent in your undecaying splendour, you invest both the worlds with lustre. 4

The solar horses, full of ardour, honour you, O universal fire, neighing, as if, our resonant hymns, that are full of devotion. You are Lord of men, our conveyer of riches, and ensign of dawns and days. 5

त्वे असुर्यं१ वसवो न्यृण्वन्क्रतुं हि ते मित्रमहो जुषन्त ।
त्वं दस्यूँरोकसो अग्न आज उरु ज्योतिर्जनयन्नार्याय ॥६॥
स जायमानः परमे व्योमन्वायुर्न पाथः परि पासि सद्यः ।
त्वं भुवना जनयन्नभि क्रन्नपत्याय जातवेदो दशस्यन् ॥७॥
तामग्ने अस्मे इषमेरयस्व वैश्वानर द्युमतीं जातवेदः ।
यया राधः पिन्वसि विश्ववार पृथु श्रवो दाशुषे मर्त्याय ॥८॥
तं नो अग्ने मघवद्भ्यः पुरुक्षुं रयिं नि वाजं श्रुत्यं युवस्व ।
वैश्वानर महि नः शर्म यच्छ रुद्रेभिरग्ने वसुभिः सजोषाः ॥९॥

tvé asuryàm vásavo ny ṛiṇvan krátum hí te mitramaho jushánta | tvám dásyūñr ókaso agna āja urú jyótir janáyann áryāya || 6 || sá jāyamānaḥ paramé vyòman vāyúr ná pấthaḥ pári pāsi sadyáḥ | tvám bhúvanā janáyann abhí krann ápatyāya jātavedo daṣasyán || 7 || tám agne asmé ísham érayasva vaíṣvānara dyumátīm jātavedaḥ | yáyā rấdhaḥ pínvasi viṣvavāra pṛithú ṣrávo dāṣúshe mártyāya || 8 || tám no agne maghávadbhyaḥ purukshúm rayím ní vấjam ṣrútyam yuvasva | vaíṣvānara máhi naḥ ṣárma yacha rudrébhir agne vásubhiḥ sajóshāḥ || 9 || ८ ||

(६) षष्ठं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ॥

प्र सम्राजो असुरस्य प्रशस्तिं पुंसः कृष्टीनामनुमाद्यस्य ।
इन्द्रस्येव प्र तवसस्कृतानि वन्दे दारुं वन्दमानो विवक्मि ॥१॥

6.

Prá samrájo ásurasya práṣastim puṅsáḥ krishṭīnấm anumádyasya | índrasyeva prá tavásas kṛitấni vánde dārúm vándamāno vivakmi || 1 ||

O reverencer of friends, forces of celestial realms submit themselves before your vigour. They propitiate you for your deeds. You bring forth vast light for the benefit of righteous persons, and expel the dark elements from their dwellings. 6

Manifest in the loftiest heaven, you like wind reach in a moment the place where divine forces inhabit. O omnipresent fire, you show favour to your sons and with loud roaring thunder give life to creatures. 7

May you send to us, O fire-divine, the universal leader, knower of all that is born, that brilliant sustenance whereby you confer wealth, and grant wide-spread abundant food and fame to the mortal, who offers worship to you. 8

Bestow upon our nobles and leaders the riches and renowned wealth which feed many. Associated with the vital and life providing elements, may you grant us, O universal fire divine, infinite happiness. 9

6

I glorify the achievements of that terrestrial fire, male personified, and salute the most revered amongst common men, the universal sovereign, the mighty one like a cloud and the demolisher (of all that is inimical). Besides, may I so proclaim that his exploits are, as if, comparable to that of the resplendent (the sun). 1

कविं केतुं धासिं भानुमद्रेर्हिन्वन्ति शं राज्यं रोदस्योः ।
पुरन्दरस्य गीर्भिरा विवासेऽग्नेर्व्रतानि पूर्व्या महानि ॥२॥
न्यक्रतून्ग्रथिनो मृध्रवाचः पणीँरश्रद्धाँ अवृधाँ अयज्ञान् ।
प्रप्र तान्दस्यूँरग्निर्विवाय पूर्वश्चकारापराँ अयज्यून् ॥३॥
यो अपाचीने तमसि मदन्तीः प्राचीश्चकार नृतमः शचीभिः ।
तमीशानं वस्वो अग्निं गृणीषेऽनानतं दमयन्तं पृतन्यून् ॥४॥
यो देह्यो३ अनमयद्वधस्नैर्यो अर्यपत्नीरुषसश्चकार ।
स निरुध्या नहुषो यह्वो अग्निर्विशश्चक्रे बलिहृतः सहोभिः ॥५॥

kavím ketúm dhāsim bhānúm ádrer hinvánti śám rājyám ródasyoḥ | puraṃdarásya gīrbhír á vivāse 'gnér vratáni pūrvyá maháni || 2 || ny àkratún grathíno mṛidhrávācaḥ paṇín̐r aśraddhán̐ avṛidhán̐ ayajñán | prá-pra tán dásyūn̐r agnír vivāya pū́rvaś cakārā́parān̐ áyajyūn || 3 || yó apācíne támasi mádantīḥ prā́cīś cakā́ra nṛítamaḥ śácībhiḥ | tám íśānaṃ vásvo agníṃ gṛiṇīshé 'nānataṃ damáyantam pṛitanyū́n || 4 || yó dehyò ánamayad vadhasnaír yó aryápatnīr ushásaś cakā́ra | sá nirúdhyā náhusho yahvó agnír víśaś cakre balihṛ́itaḥ sáhobhiḥ || 5 ||

यस्य शर्मन्नुप विश्वे जनास एवैस्तस्थुः सुमतिं भिक्षमाणाः ।
वैश्वानरो वरमा रोदस्योराग्निः ससाद पित्रोरुपस्थम् ॥६॥
आ देवो ददे बुध्न्या३ वसूनि वैश्वानर उदिता सूर्यस्य ।
आ समुद्रादवरादा परस्मादाग्निर्ददे दिव आ पृथिव्याः ॥७॥

yásya śármann úpa víśve jánāsa évais tasthúḥ sumatím bhíkshamāṇāḥ | vaiśvānaró váram á ródasyor ágníḥ sasāda pitrór upástham || 6 || á devó dade budhnyà vásūni vaiśvānará úditā sū́ryasya | á samudrā́d ávarād á párasmād ágnír dade divá á pṛithivyā́ḥ || 7 || ९ ||

They propitiate Him, the fire-divine, who is wise, the manifesting, the sustaining, the enlightener of the pious, the giver of happiness, the sovereign of heaven and earth. I glorify with hymns the ancient and mighty works of fire-divine, the demolisher of strongholds of evils. 2

May the fire-divine chase away those infidels, who do not perform worship and who are uncivil in speech. They are niggards, unbelievers, say no tribute to fire-divine and offer no homage. The fire-divine turns those godless people far away who institute no sacred ceremonies. 3

I glorify that celestial fire, the sun personified, who with all his manly prowess drives the maidens, the dawns, eastward who were as far rejoicing in the western darkness. I extol that fire in the sun, the lord of riches, the unyielding tamer of adversaries. 4

He is the mighty fire-divine, who by his fatal weapons baffles the devices of evil-doers, who creates the dawns, the brides of the sun. He, with his conquering strength, coerces the faithless people and impels them to bring their tributes to Lord bound by discipline. 5

He is that universal fire-divine, the sun, in whose protection all men rest by nature, with a desire to enjoy his gracious favour. This celestial fire, the leader of cosmos, finds the choicest abode in his parent's bosom, a seat between the heaven and earth. 6

The celestial sun, the leader of the cosmos, takes away the glooms from the firmament while he rises. He takes them away from the lower firmament of the earth, as well as from the upper firmament of heaven. 7

(७) सप्तमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ प्र वो देवं चित्सहसानमग्निमश्वं न वाजिनं हिषे नमोभिः ।
भवा नो दूतो अध्वरस्य विद्वान्त्मना देवेषु विविदे मितद्रुः ॥१॥
आ याह्यग्ने पथ्या३ अनु स्वा मन्द्रो देवानां सख्यं जुषाणः ।
आ सानु शुष्मैर्नदयन्पृथिव्या जम्भेभिर्विश्वमुशधग्वनानि ॥२॥

7.

Prá vo devám̥ cit sahasānám agním áṣvam̥ ná vājínam̥ hishe námobhiḥ | bhávā no dūtó adhvarásya vidvấn tmánā devéshu vivide mitádruḥ || 1 || ấ yāhy agne pathyầ ánu svấ mandró devấnām̥ sakhyám̥ jushāṇáḥ | ấ sấnu ṣúshmair nadáyan prithivyấ jámbhebhir víṣvam uṣádhag vánāni || 2 ||

प्राचीनो यज्ञः सुधितं हि बर्हिः प्रीणीते अग्निरीळितो न होता ।
आ मातरा विश्ववारे हुवानो यतो यविष्ठ जज्ञिषे सुशेवः ॥३॥
सद्यो अध्वरे रथिरं जनन्त मानुषासो विचेतसो य एषाम् ।
विशामधायि विश्पतिर्दुरोणे३ऽग्निर्मन्द्रो मधुवचा ऋतावा ॥४॥
असादि वृतो वह्निराजगन्वानग्निर्ब्रह्मा नृषदने विधर्ता ।
द्यौश्च यं पृथिवी वावृधाते आ यं होता यजति विश्ववारम् ॥५॥

prācíno yajñáḥ súdhitam̥ hí barhíḥ prīṇīté agnír īḷitó ná hótā | ấ mātárā viṣvávāre huvānó yáto yavishṭha jajñishé sușévaḥ || 3 || sadyó adhvaré rathirám̥ jananta mấnushāso vícetaso yá eshām | viṣấm adhāyi viṣpátir duroṇè 'gnír mandró mádhuvacā ṛitávā || 4 || ásādi vṛitó váhnir ājaganvấn agnír brahmấ nṛishádane vidhartấ | dyaúṣ ca yám pṛithiví vāvṛidhấte ấ yám̥ hótā yájati viṣvávāram || 5 ||

7

I propitiate with oblations the divine, vigorous fire-divine, rapid as a horse. May you knowing our wishes, be a herald of our benevolent selfless works. He regulates Nature's bounties according to strict measures. 1

Come, O fire-divine, rejoicing by your own paths, delighting in the alliance of Nature's bounties, roaring with your fury on the high places of the earth and threatening to consume all the woods and forests with your teeth like flames. 2

The worship advances; the sacred grass is strewn; the fire-divine is adored and made propitious as the ministrant priest. May you invoke the all-boon-bestowing parents, —heaven and earth—,of whose children, O fire-divine, you happen to be the youngest. 3

Wise men promptly generate Him (the fire-divine) at the initiation of sacrifice and make Him leader of the solemn worship. He is established as the Lord in the homes of people. He is delightful, sweet-spoken, and the observer of eternal laws. 4

The fire-divine, selected as the bearer of oblation, is established in the homes of worshippers. He presides over work and worship, and sustains them. He is the giver of all boons; Him heaven and earth extol, and Him the ministrant priests worship. 5

एते द्युम्नेभिर्विश्वमातिरन्त मन्त्रं ये वारं नर्या अतक्षन् ।
प्र ये विशस्तिरन्त श्रोषमाणा आ ये मे अस्य दीधयन्नृतस्य ॥६॥
नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहसो वसूनाम् ।
इषं स्तोतृभ्यो मघवद्भ्य आनड्यूयं पात स्वस्तिभिः सदा नः ॥७॥

eté dyumnébhir víṣvam átiranta mántram̩ yé váram̩ náryā átakshan | prá yé víṣas tiránta ṣróshamāṇā á yé me asyá dídhayann ṛitásya || 6 || nú tvám agna īmahe vásishṭhā īṣānám̩ sūno sahaso vásūnām | ísham̩ stotṛíbhyo maghávadbhya ānaḍ yūyám pāta svastíbhiḥ sádā naḥ || 7 || 10 ||

(८) अष्टमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।
नरो हव्येभिरीळते सबाध आग्निरग्र उषसामशोचि ॥१॥
अयमु ष्य सुमहाँ अवेदि होता मन्द्रो मनुषो यह्वो अग्निः ।
वि भा अकः ससृजानः पृथिव्यां कृष्णपविरोषधीभिर्ववक्षे ॥२॥

8.

Indhé rájā sám aryó námobhir yásya prátīkam áhutam̩ ghṛiténa | náro havyébhir īḷate sabádha ágnír ágra ushásām aṣoci || 1 || ayám u shyá súmahāñ avedi hótā mandró mánusho yahvó agníḥ | ví bhá akaḥ sasṛijānáḥ pṛithivyám̩ kṛishṇápavir óshadhībhir vavakshe || 2 ||

These brilliant men surpass everyone of us in glory, who with skill recite hymns to this highest divine power and also those who eagerly listen to these laudations, and abide by the holy statutes of Lord. 6

We, the celebrated devotees, implore you, O fire-divine, the source of strength, Lord of treasures, that may you, without delay, bestow food upon your adorers and may you ever cherish us with blessings. 7

8

The sovereign fire-divine, supreme of all divine powers, is kindled with tributes, and invoked with the butter of devotional love by his faithful devotees. The men adore him with oblations. The sacred fire-divine is lighted before the advent of dawn. 1

This most mighty fire-divine has been acknowledged amongst men as the invoker, the giver of delight, and the most powerful. He spreads light over the earth; and whilst eagerly burning the plants with his teeth of flames, he leaves dark tracks behind him. 2

कया नो अग्ने वि वसः सुवृक्तिं काम्रु स्वधामृणवः शस्यमानः ।
कदा भवेम पतयः सुदत्र रायो वन्तारो दुष्टरस्य साधोः ॥३॥

káyā no agne ví vasaḥ suvṛiktím kám u svadhám ṛiṇavaḥ sasyámānaḥ | kadá bhavema pátayah sudatra rāyó vantáro dushṭárasya sādhóḥ || 3 ||

प्रप्रायमग्निर्भरतस्य शृण्वे वि यत्सूर्यो न रोचते बृहद्भाः ।
अभि यः पूरुं पृतनासु तस्थौ द्युतानो दैव्यो अतिथिः शुशोच ॥४॥
असन्नित्त्वे आहवनानि भूरि भुवो विश्वेभिः सुमना अनीकैः ।
स्तुतश्चिदग्ने शृण्विषे गृणानः स्वयं वर्धस्व तन्वं सुजात ॥५॥

prá-prāyám agnír bharatásya ṣriṇve ví yát sûryo ná rócate bṛihád bhā́ḥ | abhí yáḥ pūrúm pṛítanāsu tasthaú dyutānó daívyo átithiḥ ṣuṣoca || 4 || ásann ít tvé āhávanāni bhûri bhúvo víṣvebhiḥ sumánā ánīkaiḥ | stutáṣ cid agne ṣriṇvishe griṇānáḥ svayáṃ vardhasva tanvàṃ sujāta || 5 ||

इदं वचः शतसाः संसहस्रमुदग्नये जनिषीष्ट द्विबर्हाः ।
शं यत्स्तोतृभ्य आपये भवाति द्युमदमीवचातनं रक्षोहा ॥६॥
नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहसो वसूनाम् ।
इषं स्तोतृभ्यो मघवद्भ्य आनड्यूयं पात स्वस्तिभिः सदा नः ॥७॥

idám vácaḥ ṣatasā́ḥ sáṃsahasram úd agnáye janishīshṭa dvibárhāḥ | ṣáṃ yát stotṛíbhya āpáye bhávāti dyumád amīvacátanaṃ rakshohā́ || 6 || nû tvā́m agna īmahe — || 7 || 11 ||

How do you decorate our hymns, O fire-divine ? What power do you exert when glorified ? When, O bounteous Lord, shall we be the possessors of riches, and winners of precious wealth which none may snatch from us ? 3

This fire-divine is greatly celebrated by the institutor of the ceremony, when he shines like the sun with lofty splendour. He glorifies the brave in the struggle and shines in full refulgence as a heavenly guest. 4

Full many offerings have been presented to you, O fire-divine. With all your flames be propitious, and favourably listen to the invocations of the worshipper. Having been glorified, may you on your own magnify your person. 5

May my words that win a hundred and a thousand treasures, addressed with redoubled force to the fire-divine, become the source of conferring fame, of removing diseases, and of destroying evil forces. May they be the means of happiness, to the eulogists and their kinsmen. 6

We, the celebrated devotees, implore you, O fire-divine, the source of strength, lord of treasures, that may you without delay bestow food upon your adorers, and may you ever cherish us with blessings. 7

(९) नवमं सूक्तम्

(१-६) षळृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१२॥ अबोधि जार उषसामुपस्थाद्धोता मन्द्रः कवितमः पावकः ।
दधाति केतुमुभयस्य जन्तोर्हव्या देवेषु द्रविणं सुकृत्सु ॥१॥
स सुक्रतुर्यो वि दुरः पणीनां पुनानो अर्कं पुरुभोजसं नः ।
होता मन्द्रो विशां दमूनास्तिरस्तमो ददृशे राम्याणाम् ॥२॥

9.

Ábodhi jārá ushásām upásthād dhótā mandráḥ kavítamaḥ pāvakáḥ | dádhāti ketúm ubháyasya jantór havyá devéshu dráviṇam sukṛ́tsu || 1 || sá sukrátur yó ví dúraḥ paṇīnā́m punānó arkám purubhójasam naḥ | hótā mandró viṣā́m dámūnās tirás támo dadṛiṣe rāmyā́ṇām || 2 ||

अमूरः कविरदितिर्विवस्वान्त्सुसंसन्मित्रो अतिथिः शिवो नः ।
चित्रभानुरुषसां भात्यग्रेऽपां गर्भः प्रस्वॆ आ विवेश ॥३॥
ईळेन्यो वो मनुषो युगेषु समनगा अशुचज्जातवेदाः ।
सुसंदृशा भानुना यो विभाति प्रति गावः समिधानं बुधन्त ॥४॥

ámūraḥ kavír áditir vivásvān susaṃsán mitró átithiḥ ṣivó naḥ | citrábhānur ushásām bhāty ágre 'pā́m gárbhaḥ prasvà ā́ viveṣa || 3 || iḷényo vo mánusho yugéshu samanagā́ aṣucaj jātávedāḥ | susaṃdṛíṣā bhānúnā yó vibhā́ti práti gā́vaḥ samidhānám budhanta || 4 ||

9

He (the sun), who rises from the bosom of the dawn, is the consumer of beloved creatures, the invoker, the giver of delight, the wisest of the wise, and the purifier. He gives consciousness to both classes of beings, men and animals, oblations to Nature's bounties, and riches to the pious. 1

He is the sun, who is the accomplisher of great deeds, who forces open the doors of the dark fortresses and recovers for us the radiant source of light, bestowing nourishment to many. Verily, he is the invoker of Nature's bounties, and a giver of bliss. He is seen by all people dissipating the gloom of the nights. 2

He is unperplexed, far-seeing, elevated, resplendent, right-directing, a friend, a guest, the bestower of prosperity upon us, and wonderfully radiant. He shines before the dawns and further is the embryo of waters, and he enters into the nascent plants. 3

He, the fire-divine, has been adored through human ages. He, the born-knower, gleams refulgent with his lovely lustre when engaged in a battle. The devotees wake to meet Him when enkindled at the altar. 4

अग्ने याहि दूत्यं मा रिषण्यो देवाँ अच्छा ब्रह्मकृता गणेन ।
सरस्वतीं मरुतो अश्विनापो यक्षि देवान्रत्नधेयाय विश्वान् ॥५॥
त्वामग्ने समिधानो वसिष्ठो जरूथं हन्यक्षि राये पुरंधिम् ।
पुरुणीथा जातवेदो जरस्व यूयं पात स्वस्तिभिः सदा नः ॥६॥

ágne yāhí dūtyàm mā́ rishaṇyo devā́ñ áchā brahmakṛ́tā gaṇéna | sárasvatīm marúto aṣví-nāpó yákshi devā́n ratnadhéyāya víṣvān || 5 || tvā́m agne samidhānó vásishṭho járūthaṃ han yákshi rāyé púraṃdhim | puruṇīthā́ jātavedo jarasva yūyám pāta — || 6 || 12 ||

(१०) दशमं सूक्तम्
(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ उषो न जारः पृथु पाजो अश्रेद्दविद्युतद्दीद्यच्छोशुचानः ।
वृषा हरिः शुचिरा भाति भासा धियो हिन्वान उशतीरजीगः ॥१॥
स्व१र्ण वस्तोरुषसामरोचि यज्ञं तन्वाना उशिजो न मन्म ।
अग्निर्जन्मानि देव आ वि विद्वान्द्रवद्दूतो देवयावा वनिष्ठः ॥२॥

10.

Ushó ná jārā́ḥ pṛithú pā́jo aṣred dávidyutad dī́dyac chóṣucānaḥ | vṛ́ishā háriḥ ṣúcir ā́ bhāti bhāsā́ dhíyo hin-vāná uṣatī́r ajīgaḥ || 1 || svàr ṇá vástor ushásām aroci ya-jñám tanvānā́ uṣíjo ná mánma | agnír jánmāni devá ā́ ví vidvā́n dravád dūtó devayā́vā vánishṭhaḥ || 2 ||

O fire-divine, fail you not to go to Nature's bounties in your function as a messenger of them who are present here in the assembly of prayer. May you bring all the divinities, the divine speech, the divine vital powers, the pair of twin-divines and the waters so that they may bestow riches upon us. 5

O fire-divine, the celebrated sage when enkindling you, destroys the malignant. May you give us wealth in plenty. May you sing praise in choral song, O fully enlightened, and may you ever cherish us with blessings. 6

10

Like the lover of the dawn (the sun), he, the fire-divine, sends forth radiant, bright, resplendent, and extensive lustre. He, the showerer of blessings, the receiver (of oblations), shines in his splendour, encouraging holy works. He arouses people for new aspirations. 1

He, like the sun, shines, while morn is breaking and priests weave the sacrifice and repeat the praises. The munificent fire-divine, the messenger of Nature's bounties, the cognizer of their birth, proceeds to them, and hastens in various directions. 2

अच्छा गिरो मतयो देवयन्तीरग्निं [illegible] भिक्षमाणाः ।
सुसंदृशं सुप्रतीकं स्वञ्चं हव्यवाहमरतिं मानुषाणाम् ॥३॥
इन्द्रं नो अग्ने वसुभिः सजोषा रुद्रं रुद्रेभिरा वहा बृहन्तम् ।
आदित्येभिरदितिं विश्वजन्यां बृहस्पतिमृक्वभिर्विश्ववारम् ॥४॥
मन्द्रं होतारमुशिजो यविष्ठमग्निं विश ईळते अध्वरेषु ।
स हि क्षपावाँ अभवद्रयीणामतन्द्रो दूतो यजथाय देवान् ॥५॥

ácha gíro matáyo devayántīr agním yanti drávinam bhíkshamāṇāḥ | susamdṛíṣam suprátīkam sváñcam havyavā́ham aratím mā́nushāṇām || 3 || índram no agne vásubhiḥ sajóshā rudrám rudrébhir ā́ vahā bṛihántam | ādityébhir áditim viṣvájanyām bṛíhaspátim ṛíkvabhir viṣvávāram || 4 || mandrám hótāram uṣíjo yávishṭham agním víṣa īḷate adhvaréshu | sá hí kshápāvāñ ábhavad rayīṇā́m átandro dūtó yajáthāya devā́n || 5 || 13 ||

(११) एकादशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ महाँ अस्यध्वरस्य प्रकेतो न ऋते त्वदमृता मादयन्ते ।
आ विश्वेभिः सरथं याहि देवैर्न्यग्ने होता प्रथमः सदेह ॥१॥
त्वामीळते अजिरं दूत्याय हविष्मन्तः सदमिन्मानुषासः ।
यस्य देवैरासदो बर्हिरग्नेऽहान्यस्मै सुदिना भवन्ति ॥२॥

11.

Mahā́ñ asy adhvarásya praketó ná ṛité tvád amṛítā mādayante | ā́ víṣvebhiḥ saráthaṃ yāhi devaír ny àgne hótā prathamáḥ sadehá || 1 || tvā́m īḷate ajirám dūtyā̀ya havíshmantaḥ sádam ín mā́nushāsaḥ | yásya devaír ā́sado barhír agné 'hāny asmai sudínā bhavanti || 2 ||

Our praises and holy hymns, soliciting riches, proceed to the fire-divine, who is full of splendour and of agreeable form, and is of graceful movement, the bearer of oblations, the ruler of men. 3

Joined with the cosmic vital powers, O fire-divine, bring hither the divine blessing of the resplendent sun, the cosmic vital elements, the benevolent mother infinity, the Lord of light, and universally honoured, the Lord preceptor. 4

Men eagerly implore at the sacred ceremonies the youthful fire-divine, the giver of delight, the invoker of Nature's bounties. He, the ruler of the night, has been a dilligent envoy of the opulent institutors of sacrifices for the worship of divine powers. 5

11

Great are you, O fire-divine, the manifester of the solemnity; without you the immortal souls do not rejoice; come with all divine powers in one charoit, be established, O chief of divine powers, the ministrant priest. 1

Men offering oblations, ever solicit of you, O swift-going fire-divine, to undertake an envoy's duty. In whosoever's devotional heart you enshrine along with other divines, his days become prosperous. 2

त्रिश्चिदक्तोः प्र चिकितुर्वसूनि त्वे अन्तर्दाशुषे मर्त्याय ।
मनुष्वदग्न इह यक्षि देवान्भवा नो दूतो अभिशस्तिपावा ॥३॥
अग्निरीशे बृहतो अध्वरस्याग्निर्विश्वस्य हविषः कृतस्य ।
क्रतुं ह्यस्य वसवो जुषन्ताथा देवा दधिरे हव्यवाहम् ॥४॥
आग्ने वह हविरद्याय देवानिन्द्रज्येष्ठास इह मादयन्ताम् ।
इमं यज्ञं दिवि देवेषु धेहि यूयं पात स्वस्तिभिः सदा नः ॥५॥

trís cid aktóḥ prá cikitur vásūni tvé antár dāṣúshe mártyāya | manushvád agna ihá yakshi devā́n bhávā no dūtó abhiṣastipā́vā || 3 || agnír īṣe briható adhvarásyāgnír víṣvasya havíshaḥ kritásya | krátuṃ hy àsya vásavo jushántáthā devā́ dadhire havyavā́ham || 4 || ā́gne vaha havirádyāya devā́n índrajyeshṭhāsa ihá mādayantām | imáṃ yajñáṃ diví devéshu dhehi yūyám pāta — || 5 || 14 ||

(१२) द्वादशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ अगन्म महा नमसा यविष्ठं यो दीदाय समिद्धः स्वे दुरोणे ।
चित्रभानुं रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यञ्चम् ॥१॥
स मह्ना विश्वा दुरितानि साह्वानग्निः ष्टवे दम आ जातवेदाः ।
स नो रक्षिषद्दुरितादवद्यादस्मान्गृणत उत नो मघोनः ॥२॥
त्वं वरुण उत मित्रो अग्ने त्वां वर्धन्ति मतिभिर्वसिष्ठाः ।
त्वे वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥३॥

12.

Ágamma mahā́ námasā yávishṭhaṃ yó dīdā́ya sámiddhaḥ své duroṇé | citrábhānuṃ ródasī antár urví svā̀hutaṃ viṣvátaḥ pratyáñcam || 1 || sá mahnā́ víṣvā duritā́ni sāhvā́n agní shṭave dáma ā́ jātávedāḥ | sá no rakshishad duritā́d avadyā́d asmā́n griṇatá utá no maghónaḥ || 2 || tvā́ṃ váruṇa utá mitró agne tvā́ṃ vardhánti matíbhir vásishṭhāḥ | tvé vásu sushaṇanā́ni santu yūyám pāta — || 3 || 15 ||

O fire-divine, the priests offer you the treasures of homage three times a day for the benefit of the mortal worshipper. May you inspire the divine powers on this occasion, as you have been inspiring them for mankind from the earliest times. May you be our messenger, and guard us from malignity. 3

Fire-divine presides over the solemn worship. He is the lord of every consecreted gift presented. All other life-giving divine powers act in consonance with his functions, and therefore, they make him the bearer of the offering. 4

O fire-divine, bring the divine powers to taste our offerings; may they, of whom the resplendent sun is the chief, be delighted on this occasion. May you convey this worship to the divines in celestial region, and do cherish us ever more with blessings. 5

12

Let us approach with profound reverence the ever-young Lord, whose glory shines when kindled in the hearts of devotees, and who shines with wondrous light between wide heaven and earth; when piously invoked, He appears to be coming to us from every quarter. 1

May that adorable Lord, who by His greatness is the over-comer of all evils, and who in the sacrificial chamber is praised as cognizant of all that is born, protect us, the worshippers and our noble patrons from trouble and disgrace. 2

O adorable Lord, verily, you are venerable and friendly. The most celebrated sages exalt you with praises; may our rich offering be acceptable to you, and may you ever cherish us with blessings. 3

(१३) त्रयोदशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ॥

प्राग्नये॑ विश्व॒शुचे॑ धिय॒न्धे॑ऽसुर॒घ्ने मन्म॑ धी॒तिं भ॑रध्वम् ।
भरे॑ ह॒विर्न ब॒र्हिषि॑ प्रीणा॒नो वै॑श्वान॒राय॒ यत॑ये मती॒नाम् ॥१॥

त्वम॑ग्ने शो॒चिषा॒ शोशु॑चान॒ आ रोद॑सी अपृणा॒ जाय॑मानः ।
त्वं दे॒वाँ अ॒भिश॑स्तेरमुञ्चो॒ वैश्वा॑नर जातवेदो महि॒त्वा ॥२॥

जा॒तो यद॑ग्ने॒ भुव॑ना॒ व्यख्यः॑ प॒शून्न गो॒पा इर्यः॒ परि॑ज्मा ।
वैश्वा॑नर॒ ब्रह्म॑णे विन्द गा॒तुं यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥३॥

13.

Prá́gnáye viṣvaṣúce dhiyaṃdhé ’suraghné mánma dhī-tím bharadhvam | bháre havír ná barhíshi prīṇānó vaiṣvā-narā́ya yátaye matīnā́m || 1 || tvám agne ṣocíshā ṣóṣucāna á́ ródasī apriṇā jā́yamānaḥ | tvā́ṃ devā́ñ abhíṣaster amuñco vaíṣvānara jātavedo mahitvā́ || 2 || jātó yád agne bhúvanā vy ákhyaḥ paṣū́n ná gopā́ íryaḥ párijmā | vaíṣvānara bráh maṇe vinda gātúṃ yūyám pāta — || 3 || 16 ||

(१४) चतुर्दशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । (१) प्रथमर्चो बृहती, (२-३) द्वितीयातृतीययोश्च त्रिष्टुप् छन्दसी ॥

स॒मिधा॑ जा॒तवे॑दसे दे॒वाय॑ दे॒वहू॑तिभिः ।
ह॒विर्भिः॑ शु॒क्रशो॑चिषे नम॒स्विनो॑ व॒यं दा॑शेमा॒ग्नये॑ ॥१॥

14.

Samídhā jātávedase devā́ya deváhūtibhiḥ | havírbhiḥ ṣukráṣocishe namasvíno vayáṃ dāṣemā́gnáye || 1 ||

13

Offer praise and worship to adorable Lord, the enlightener of all, the inspirer of pious thoughts, and the destroyer of the evil intentions. Propitiating Him, in my inner consciousness, I now offer the oblation, my worldly gains, to the universal Lord, the inspirer of intellectual pursuits. 1

O adorable Lord, with your radiant lustre, you fill the heaven and earth. O universally revered Lord, the source of material and spiritual wealth, as soon as revealed, you, with your power set free the divine powers from the curse that binds them. 2

When you are manifested, O resplendent Lord, you look on all creatures like a watchful herdsman, moving round his cattle. O universally adored Lord, may you indicate to us the right way of praying. May you cherish us ever with blessings. 3

14

Let us with reverence and dedication serve the effulgent and adorable Lord. Let us offer devotion to Him, the all-knowing, while we invoke Nature's bounties. 1

वयं ते अग्ने समिधा विधेम वयं दाशेम सुष्टुती यजत्र ।
वयं घृतेनाध्वरस्य होतर्वयं देव हविषा भद्रशोचे ॥२॥
आ नो देवेभिरुप देवहूतिमग्ने याहि वषट्कृतिं जुषाणः ।
तुभ्यं देवाय दाशतः स्याम यूयं पात स्वस्तिभिः सदा नः ॥३॥

vayám te agne samídhā vidhema vayám dāsema sushṭutí yajatra | vayám ghṛiténādhvarasya hotar, vayám deva havíshā bhadrasoce || 2 || á no devébhir úpa deváhūtim ágne yāhi vásbaṭkṛitim jushāṇáḥ | túbhyaṃ deváya dáśataḥ syāma yūyám pāta — || 3 || 17 ||

(१५) पञ्चदशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥१८॥ उपसद्याय मीळ्हुषे आस्ये जुहुता हविः । यो नो नेदिष्ठमाप्यम् ॥१॥
यः पञ्च चर्षणीरभि निषसाद दमेदमे । कविर्गृहपतिर्युवा ॥२॥

15.

Upasádyāya mīḷhúsha āsyè juhutā havíḥ | yó no nédishṭham ápyam || 1 || yáḥ páñca carshaṇír abhí nishasáda dáme-dame | kavír grihápatir yúvā || 2 ||

May we serve you with dedication. May we offer you, O adorable Lord, pious praises. May we, O ministrant of the cosmic sacrifice, offer loving devotion to you, as butter to fire. O divine Lord, possessor of auspicious lustre, may we worship you with oblations. 2

Come to our invoking, O adorable Lord, with Nature's bounties, propitiated by the offerings sanctified by VAṢAT. May we completely surrender our ego to you, O divine Lord. May you ever cherish us with blessings. 3

15

Offer homage to the ever present adorable Lord, the showerer of blessings. Offer it to Him directly as He is available in our close proximity. 1

He is youthful, wise and master of the house. He abides with all, in every home, with people belonging to any of the five classes. 2

स नो वेदो अमात्यमग्नी रक्षतु विश्वतः । उतास्मान्पात्वंहसः ॥३॥
नवं नु स्तोममग्नये दिवः श्येनाय जीजनम् । वस्वः कुविद्वनाति नः ॥४॥
स्पार्हा यस्य श्रियो दृशे रयिर्वीरवतो यथा । अग्रे यज्ञस्य शोचतः ॥५॥

sá no védo amátyam agní rakshatu viṣvátaḥ | utásmán pātv áṅhasaḥ || 3 || návaṃ nú stómam agnáye diváḥ ṣyenáya jījanam | vásvaḥ kuvíd vanáti naḥ || 4 || spārhá yásya ṣríyo drisé rayír vīrávato yathā | ágre yajñásya ṣócataḥ || 5 || 16 ||

॥१९॥ सेमां वेतु वषट्कृतिमग्निर्जुषत नो गिरः । यजिष्ठो हव्यवाहनः ॥६॥
नि त्वा नक्ष्य विश्पते द्युमन्तं देव धीमहि । सुवीरमग्न आहुत ॥७॥
क्षप उस्रश्च दीदिहि स्वग्नयस्त्वया वयम् । सुवीरस्त्वमस्मयुः ॥८॥
उप त्वा सातये नरो विप्रासो यन्ति धीतिभिः । उपाक्षरा सहस्रिणी ॥९॥
अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः । शुचिः पावक ईड्यः ॥१०॥

sémāṃ vetu váshaṭkritim agnír jushata no gíraḥ | yájishṭho havyavāhanaḥ || 6 || ní tvā nakshya viṣpate dyumántaṃ deva dhīmahi | suvíram agna āhuta || 7 || kshápa usráṣ ca dīdihi svagnáyas tváyā vayám | suvíras tvám asmayúḥ || 8 || úpa tvā sātáye náro víprāso yanti dhītíbhiḥ | úpákshara sahasríṇī || 9 || agní rákshāṅsi sedhati ṣukráṣocir ámartyaḥ | ṣúciḥ pāvaká íḍyaḥ || 10 || 19 ||

May He guard our wealth and family from all sides. May He deliver us from iniquity. 3

May the fire-divine, falcon of the sky to whom I address this new hymn, bestow upon us ample wealth. 4

Whose enviable glories, when he brightens in front of the sacrifice, are pleasing to see, like the riches of a man having worthy offspring. 5

May that most adorable Lord, the bearer of oblations, accept with VASAT our offering, gratified by our praises. 6

O the approachable, the protector of people, the divine, the adorable, the invoked of all, we enshrine you, the resplendent, the rightly glorified, in our hearts. 7

Shine you forth, night and day; so that through you we are well-provided with sacred lights. May you be friendly to us, and be righteously praised. 8

Wise men approach you with sacred works for the acquirement of riches. Perpetually thousandfold praises are addressed to you. 9

May the bright, radiant, immortal, with refulgent glow, adorable Lord, drive off wickedness from us. 10

॥२०॥ स नो राधांस्या भरेशानः सहसो यहो । भगश्च दातु वार्यम् ॥११॥
त्वमग्ने वीरवद्यशो देवश्च सविता भगः । दितिश्च दाति वार्यम् ॥१२॥
अग्ने रक्षा णो अंहसः प्रति ष्म देव रीषतः । तपिष्ठैरजरो दह ॥१३॥
अधा मही न आयस्यनाधृष्टो नृपीतये । पूर्भवा शतभुजिः ॥१४॥
त्वं नः पाह्यंहसो दोषावस्तरघायतः । दिवा नक्तमदाभ्य ॥१५॥

sá no rádhāṅsy ā bharéṣānaḥ sahaso yaho | bhágaṣ ca dātu vấryam || 11 || tvám agne vīrávad yáṣo deváṣ ca savitā́ bhágaḥ | dítiṣ ca dāti vấryam || 12 || ágne rákshā ṇo áṅhasaḥ práti shma deva ríshataḥ | tápishṭhair ajáro daha || 13 || ádhā mahí na ấyasy ánādhṛishṭo nṛípītaye | pū́r bhavā ṣatábhujiḥ || 14 || tváṃ naḥ pāhy áṅhaso dóshāvastar aghāyatáḥ | dívā náktam adābhya || 15 || 20 ||

(१६) षोडशं सूक्तम्
(१-१२) द्वादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । प्रगाथः (विषमर्चां बृहती समर्चां सतोबृहती) छन्दः ॥

॥२१॥ एना वो अग्निं नमसोर्जो नपातमा हुवे ।
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् ॥१॥
स योजते अरुषा विश्वभोजसा स दुद्रवत्स्वाहुतः ।
सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम् ॥२॥

16.

Enā́ vo agníṃ námasorjó nápātam ā́ huve | priyáṃ cétishṭham aratíṃ svadhvaráṃ víṣvasya dūtám amṛítam || 1 || sá yojate arushā́ viṣvábhojasā sá dudravat svā̀hutaḥ | subráhmā yajñáḥ suṣámī vásūnāṃ deváṃ rádho jánānām || 2 ||

O source of strength, the supreme Lord of all, please bestow abundant riches upon us. May the gracious Lord give us choicest wealth. 11

May you, O adorable Lord, give us illustrious children. May the divine creator, the gracious Lord, and the mother infinity, give us wealth. 12

Preserve us, O adorable Lord, from iniquity. O eternal Lord, exempt us from decay, and consume our enmity with your blazing flames. 13

May you, O irresistible, be to us, for the protection of our posterity, like the vast, spacious iron-forts, with hundreds of walls. 14

O infallible Lord, dispeller of darkness, preserve us night and day from iniquity, and from the malevolent. 15

16

I invoke you with this hymn, O adorable Lord, the imperishable in energy, loving, wisest, unobstructed, served with sacrifices free from violence and the immortal messenger of all. 1

May He harness His brilliant, all-supporting elements to his cosmic chariot, when earnestly invoked. May He be attained quickly. May the dedicated offerings of the people proceed to Him, who is the giver of abundant food, adorable, and the doer of great deeds. 2

उदस्य शोचिरस्थादाजुह्वानस्य मीळ्हुषः ।
उद्धूमासो अरुषासो दिविस्पृशः समग्निमिन्धते नरः ॥३॥
तं त्वा दूतं कृण्महे यशस्तमं देवाँ आ वीतये वह ।
विश्वा सूनो सहसो मर्तभोजना रास्व तद्यत्त्वेमहे ॥४॥
त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे ।
त्वं पोता विश्ववार प्रचेता यक्षि वेषि च वार्यम् ॥५॥
कृधि रत्नं यजमानाय सुक्रतो त्वं हि रत्नधा असि ।
आ न ऋते शिशीहि विश्वमृत्विजं सुशंसो यश्च दक्षते ॥६॥

úd asya ṣocír asthād ājúhvānasya mīḷhúshaḥ | úd dhūmáso arusháso divispṛ́ṣaḥ sám agním indhate náraḥ || 3 || táṃ tvā dūtáṃ kṛiṇmahe yaṣástamaṃ deváñ á vītáye vaha | víṣvā sūno sahaso martabhójanā rásva tád yát tvémahe || 4 || tvám agne gṛihápatis tváṃ hótā no adhvaré | tvám pótā viṣvavāra prácetā yákshi véshi ca váryam || 5 || kṛidhí rátnaṃ yájamānāya sukrato tváṃ hí ratnadhá ási | á na ṛité ṣiṣīhi víṣvam ṛitvíjaṃ suṣáṅso yáṣ ca dákshate || 6 || २१ ||

॥२२॥ त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनानामूर्वान्दयन्त गोनाम् ॥७॥
येषामिळा घृतहस्ता दुरोण आँ अपि प्राता निषीदति ।
ताँस्त्रायस्व सहस्य द्रुहो निदो यच्छा नः शर्म दीर्घश्रुत् ॥८॥

tvé agne svāhuta priyásaḥ santu sūráyaḥ | yantáro yé maghávāno jánānām ūrván dáyanta gónām || 7 || yéshām íḷā ghṛitáhastā duroṇá áñ ápi prātá nishídati | táṅs trāyasva sahasya druhó nidó yáchā naḥ ṣárma dīrghaṣrút || 8 ||

The radiant glory of that bountiful and much invoked Lord rises up, as the red-coloured smoke-clouds reach and touch the sky, when men kindle fire-ritual. 3

We make you our most renowned messenger; may you bring Nature's bounties to share the homage. May you bestow upon us, O source of strength, all human blessings, for which we pray you. 4

O fire-divine you are the head of the family. You are the invoker in our benevolent actions. O Lord of all boons, you are the preserver, and all-knowing. May you convey the oblations to other bounties and also enjoy yourself. 5

O inspirer of noble deeds, bestow riches upon the institutor of the solemnity, for, verily, you are the bestower of treasures. May you inspire, with zeal, each priest at his solemn rite who is virtuous and skilled in singing praises. 6

O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously give away their stalls of kine as gifts. 7

O strength-bestowing adorable Lord, protect from the oppressors and the revilers, those in whose houses wisdom,—butter-handed (sweetened with faith)— is honoured May you grant us happiness, far and long renowned. 8

स मन्द्रया च जिह्वया वह्निरासा विदुष्टरः ।
अग्ने रयिं मघवद्भ्यो न आ वह हव्यदातिं च सूदय ॥९॥
ये राधांसि ददत्यश्व्या मघा कामेन श्रवसो महः ।
ताँ अंहसः पिपृहि पर्तृभिष्ट्वं शतं पूर्भिर्यविष्ठ्य ॥१०॥
देवो वो द्रविणोदाः पूर्णां विवष्ट्यासिचम् ।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्वो देव ओहते ॥११॥
तं होतारमध्वरस्य प्रचेतसं वह्निं देवा अकृण्वत ।
दधाति रत्नं विधते सुवीर्यमग्निर्जनाय दाशुषे ॥१२॥

sá mandráyā ca jihváyā váhnir āsā́ vidúshṭaraḥ | ágne rayím maghávadbhyo na ā́ vaha havyádātim ca sūdaya || 9 || yé rā́dhāṅsi dádaty áṣvyā maghā́ kā́mena ṣrávaso maháḥ | tā́ñ áñhasaḥ pipṛihi partṛíbhish ṭvám ṣatám pūrbhír yavishṭhya || 10 || devó vo draviṇodā́ḥ pūrṇā́m vivashṭy āsícam | úd vā siñcádhvam úpa vā pṛiṇadhvam ā́d íd vo devá ohate || 11 || tám hótāram adhvarásya prácetasam váhnim devā́ akṛiṇvata | dádhāti rátnam vidhaté suvī́ryam agnír jánāya dāṣúshe || 12 || २२ ||

(१७) सप्तदशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अग्निर्देवता । द्विपदा त्रिष्टुप् छन्दः ।

॥२३॥ अग्ने भव सुषमिधा समिद्ध उत बर्हिरुर्विया वि स्तृणीताम् ।
उत द्वार उशतीर्वि श्रयन्तामुत देवाँ उशत आ वहेह ॥१॥
अग्ने वीहि हविषा यक्षि देवान्त्स्वध्वरा कृणुहि जातवेदः ।
स्वध्वरा करति जातवेदा यक्षद्देवाँ अमृतान्पिप्रयच्च ॥२॥

17.

Ágne bháva sushamídhā sámiddha utá barhír urviyā́ ví stṛiṇītām utá dvā́ra uṣatír ví ṣrayantām utá devā́ñ uṣatá ā́ vahehá || 1 || ágne vīhí havíshā yákshi devā́n svadhvarā́ kṛiṇuhi jātavedaḥ svadhvarā́ karati jātávedā yákshad devā́ñ amṛítān pipráyac ca || 2 ||

He is definitely wiser and the acceptor of homage, in the same manner as the fire licks oblation with its graceful tongue of flame. May you bring riches, O adorable Lord, to the liberal in offerings, and encourage the offerings of material wealth. 9

O most youthful Lord, with your helpful means protect from iniquity, and grant hundreds of cities to them, who, moved by the desire of great fame, provide plenteous means of transport. 10

The divine Lord, the giver of wealth, desires the ladle filled full. Pour out the contents and replenish the vessel, and then He, the divine will bear your homage to Nature's bounties. 11

The enlightened devotees choose the all-knowing fire-divine to be the ministrant priest, and a bearer of oblation. The adorable Lord gives wealth and valour to the worshipper and men, who offer their worldly gains. 12

17

O fire-divine, may you be kindled with appropriate fuel of devotion. Let the soft grass of tender love be scattered round you. 1

Let the doors of devotees' hearts be thrown open. May you bring hither the blessings of Nature's bounties. 2

वंस्व विश्वा वार्याणि प्रचेतः सत्या भवन्त्वाशिषो नो अद्य ।
त्वामु ते दधिरे हव्यवाहं देवासो अग्न ऊर्ज आ नपातम् ॥३॥
ते ते देवाय दाशतः स्याम महो नो रत्ना वि दध इयानः ॥४॥

vánsva víṣvā vár-
yāṇi pracetaḥ satyá bhavantv āṣ́so no adyá tvám u
té dadhire havyavāham deváso agṇa ūrjá á nápātam || 3 ||
té te deváya dāṣataḥ syāma mahó no rátnā ví dadha iyā-
náḥ || 4 || 23 ||

[अथ द्वितीयोऽनुवाकः ॥] (१८) अष्टादशं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-२१) प्रथमाद्येकविंशत्यृचामिन्द्रः, (२२-२५) द्वाविंशत्यादिचतसृणाञ्च पैजवनस्य सुदासो दानस्तुतिर्देवताः । त्रिष्टुप् छन्दः ॥

॥२४॥ त्वे ह यत्पितरश्चिन्न इन्द्र विश्वा वामा जरितारो असन्वन् ।
त्वे गावः सुदुघास्त्वे ह्यश्वास्त्वं वसु देवयते वनिष्ठः ॥१॥
राजेव हि जनिभिः क्षेष्येवाव द्युभिरभि विदुष्कविः सन् ।
पिशा गिरो मघवन्गोभिरश्वैस्त्वायतः शिशीहि राये अस्मान् ॥२॥
इमा उ त्वा पस्पृधानासो अत्र मन्द्रा गिरो देवयन्तीरुप स्थुः ।
अर्वाची ते पथ्या राय एतु स्याम ते सुमताविन्द्र शर्मन् ॥३॥

18.

Tvé ha yát pitáraṣ cin na indra víṣvā vāmá jaritáro ásanvan | tvé gávaḥ sudúghās tvé hy áṣvās tvám vásu devayaté vánishṭhaḥ || 1 || rájeva hí jánibhiḥ kshéshy evává dyúbhir abhí vidúsh kavíḥ sán | piṣá gíro maghavan góbhir áṣvais tvāyatáḥ ṣiṣīhi rāyé asmán || 2 || imá u tvā paspṛidhānáso átra mandrá gíro devayántīr úpa sthuḥ | arvácī te pathyà rāyá etu syáma te sumatáv indra ṣárman || 3 ||

O omniscient, adorable Lord, may you honour divine powers by our homage, and may they be well-pleased by the cosmic benevolent sacrifice. 3

The omniscient Lord is pleased to perform splendid acts of cosmic sacrificial order and keep immortal divine powers well-pleased. 4

18

O resplendent Lord, our forefathers, glorifying you, have obtained all desirable riches. It is through your blessing that instincts of wisdom are easily milked, and vital powers are yoked. You are the liberal donor of wealth to the devotees. 1

O bounteous wise Lord, you dwell with your glories like a prince among his people. May you honour our praises by the award of gold, kine and horses and lead us, your humble servants, to the path of riches. 2

These are our holy hymns addressed to you, on this occasion, with joy and in earnestness. May the stream of your riches come down towards us. O resplendent Lord, may we find comforts under your care. 3

धेनुं न त्वा सूयवसे दुदुक्षन्नुप ब्रह्माणि ससृजे वसिष्ठः ।
त्वामिन्मे गोपतिं विश्व आहा न इन्द्रः सुमतिं गन्त्वच्छ ॥४॥
अर्णांसि चित्पप्रथाना सुदास इन्द्रो गाधान्यकृणोत्सुपारा ।
शर्धन्तं शिम्युमुचथस्य नव्यः शापं सिन्धूनामकृणोदशस्तीः ॥५॥

dhenúm ná tvā süyávase dúdukshann úpa bráhmāṇi sasṛije vásishṭhaḥ | tvám ín me gópatim víṣva āhá na índraḥ sumatím gantv ácha || 4 || árṇānsi cit papratbāná sudása índro gādhány akṛiṇot supārá | sárdhantam ṣimyúm ucáthasya návyaḥ ṣápam síndhūnām akṛiṇod áṣastīḥ || 5 || 24 ||

॥२५॥ पुरोळा इत्तुर्वशो यक्षुरासीद्राये मत्स्यासो निशिता अपीव ।
श्रुष्टिं चक्रुर्भृगवो द्रुह्यवश्च सखा सखायमतरद्विषूचोः ॥६॥
आ पक्थासो भलानसो भनन्तालिनासो विषाणिनः शिवासः ।
आ योऽनयत्सधमा आर्यस्य गव्या तृत्सुभ्यो अजगन्युधा नॄन् ॥७॥
दुराध्यो३ अदितिं स्रेवयन्तोऽचेतसो वि जगृभ्रे परुष्णीम् ।
मह्नाविव्यक्पृथिवीं पत्यमानः पशुष्कविरशयच्चायमानः ॥८॥

purolá ít turváṣo yákshur āsīd rāyé mátsyāso níṣitā ápīva | ṣrushṭím cakrur bhṛígavo druhyávaṣ ca sákhā sákhāyam atarad víshūcoḥ || 6 || á pakthāso bhalānáso bhanantálināso vishāṇínaḥ ṣivásaḥ | á yó 'nayat sadhamá áryasya gavyá tṛítsubhyo ajagan yudhá nṛín || 7 || durādhyò áditim sreváyanto 'cetáso ví jagṛibhre párushṇīm | mahnáviyak pṛithivím pátyamānaḥ paṣúsh kavír aṣayac cáyamānaḥ || 8 ||

Seeking to find truth, the celebrated sage pours forth his prayers to you like a herdsman trying to milk the milch cow at the pasture. All people proclaim you the Lord of wisdom. May you be present to bless the prayers we offer. 4

The adorable Lord makes the well-known deep waters shallow and thus fordable for His faithful devotee. Being unable to go across the waters, the infidel, the unbeliever in the divine hymn, stays over there to curse the fury of the river. 5

He, diligent in cosmic sacrifice, has been considerate from the very beginning, glorious and approachable. He goes to humble devotees to give prosperity like fishes urged by hunger. The men of mature wisdom and subduers of law-breaker listen to him attentively. As a friend He rescues a true friend among two men of different aptitudes. 6

All those who prepare the oblation, those who pronounce auspicious words, those who do not need any penance, those who bear torches, and those who bestow happiness, glorify that resplendent Lord, who for restoring cows (the lost wisdom) of persons of nobility from the plunderers, kills the enemies in battle. 7

The ill-disposed stupid men while crossing a crooked river, break down its banks, and the sage, yet maturing in experience, falls as a victim and sleeps to death. Great is the Lord who pervades this earth ! 8

ईयुरर्थं न न्यर्थं परुष्णीमाशुश्चनेदभिपित्वं जगाम ।
सुदास इन्द्रः सुतुकाँ अमित्रानरन्धयन्मानुषे वध्रिवाचः ॥९॥
ईयुर्गावो न यवसादगोपा यथाकृतमभि मित्रं चितासः ।
पृश्निगावः पृश्निनिप्रेषितासः श्रुष्टिं चक्रुर्नियुतो रन्तयश्च ॥१०॥
२२१ एकं च यो विंशतिं च श्रवस्या वैकर्णयोर्जनान्राजा न्यस्तः ।
दस्मो न सद्मन्नि शिशाति बर्हिः शूरः सर्गमकृणोदिन्द्र एषाम् ॥११॥

īyúr árthaṃ ná nyarthám párushṇīm āṣúṣ canéd abhi-pitváṃ jagāma | sudā́sa índraḥ sutúkāṅ amítrān árandhayan mā́nushe vádhrivācaḥ || 9 || īyúr gā́vo ná yávasād ágopā yathākṛitám abhí mitráṃ citā́saḥ | pṛ́ṣnigāvaḥ pṛ́ṣninipre-shitāsaḥ ṣrushṭíṃ cakrur niyúto rántayaṣ ca || 10 || 23 ||

ékaṃ ca yó viṅṣatíṃ ca ṣravasyā́ vaikarṇáyor jánān rā́jā ny ástaḥ | dasmó ná sádman ní ṣiṣāti barhíḥ ṣū́raḥ sárgam akṛiṇod índra eshām || 11 ||

अध श्रुतं कवषं वृद्धमप्स्वनु द्रुह्युं नि वृणग्वज्रबाहुः ।
वृणाना अत्र सख्याय सख्यं त्वायन्तो ये अमदन्ननु त्वा ॥१२॥
वि सद्यो विश्वा दृंहितान्येषामिन्द्रः पुरः सहसा सप्त दर्दः ।
व्यानवस्य तृत्सवे गयं भाग्जेष्म पूरुं विदथे मृध्रवाचम् ॥१३॥
नि गव्यवोऽनवो द्रुह्यवश्च षष्टिः शता सुषुपुः षट् सहस्रा ।
षष्टिर्वीरासो अधि षड् दुवोयु विश्वेदिन्द्रस्य वीर्या कृतानि ॥१४॥

ádha ṣrutáṃ kaváshaṃ vṛiddhám apsv ánu druhyúṃ ní vṛiṇag vájrabāhuḥ | vṛi-ṇāná átra sakhyā́ya sakhyáṃ tvāyánto yé ámadann ánu tvā || 12 || ví sadyó víṣvā dṛiṅhitány eshām índraḥ púraḥ sá-hasā saptá dardaḥ | vy ā́navasya tṛ́tsave gáyam bhāg jé-shma pūrúṃ vidáthe mṛidhrávācam || 13 || ní gavyávó 'navo druhyávaṣ ca shashṭíḥ ṣatā́ sushupuḥ sháṭ sahásrā | sha-shṭír vīrā́so ádhi sháḍ duvoyú víṣvéd índrasya vīryā̀ kṛi-tā́ni || 14 ||

May we attain the wealth, the meaningful prosperity. Let us move quickly to the winding stream and obtain the obtainable. The resplendent Lord helps the one who is a devoted servant but He does not care for the swiftly flying foes, the unmanly babblers. 9

They (the waves of waters) rush like cows unherded from the pastures, each aligning to each like a friend. They are as if driven by spotted steeds, and harnessed horses, sent down by cloud-bearing winds of the sky. 10

The resplendent sun, the brave, creates the cloud-bearing winds through lust of glory. The clouds burst out in torrents, as if slaying one-and-twenty of the men on the two banks of a winding stream, or just as a good-looking priest lops the sacred grass in the chamber of the fire ritual. 11

The bearer of bolt of justice blesses the learned preceptors, men of matured wisdom, and those who discard evil actions. Others also, who claim friendship with you, O Lord, and glorify you, preferring your friendship, enjoy your blessings. 12

Resplendent Lord, with his conquering power at once demolishes all the strongholds and their seven places of evil forces. He gives comforts to the fresh warriors in the battle-field of life. May we conquer the ill-speaking men in conflict. 13

The warriors of the sinful and unfriendly, intending to carry riches of the pious and virtuous devotees, perish in large numbers (sixty-six thousand, six hundred and sixty); such are the glorious deeds performed by the Lord. 14

इन्द्रेणैते तृत्सवो वेविषाणा आपो न सृष्टा अधवन्त नीचीः ।
दुर्मित्रासः प्रकलविन्मिमाना जहुर्विश्वानि भोजना सुदासे ॥१५॥

॥२७॥
अर्धं वीरस्य शृतपामनिन्द्रं परा शर्धन्तं नुनुदे अभि क्षाम् ।
इन्द्रो मन्युं मन्युम्यो मिमाय भेजे पथो वर्तनिं पत्यमानः ॥१६॥
आध्रेण चित्तद्वेकं चकार सिंह्यं चित्पेत्वेना जघान ।
अव स्रक्तीर्वेश्यावृश्चदिन्द्रः प्रायच्छद्विश्वा भोजना सुदासे ॥१७॥

índreṇaité trítsavo vévishāṇā ā́po ná srishṭā́ adhavanta nī́cīḥ | durmitrā́saḥ prakalavín mímānā jahúr víśvāni bhójanā sudā́se || 15 || 26 ||

ardhám vīrásya sritapā́m anindrám párā śárdhantam nunude abhí kshā́m | índro manyúm manyumyò mimāya bhejé pathó vartaním pátyamānaḥ || 16 || ādhréṇa cit tád v ékam cakāra siṅhyàm cit pétvenā jaghāna | áva sraktír veśyā̀vriścad índraḥ prā́yachad víśvā bhójanā sudā́se || 17 ||

शश्वन्तो हि शत्रवो रारधुष्टे भेदस्य चिच्छर्धतो विन्द रन्धिम् ।
मर्ताँ एनः स्तुवतो यः कृणोति तिग्मं तस्मिन्नि जहि वज्रमिन्द्र ॥१८॥
आवदिन्द्रं यमुना तृत्सवश्च प्रात्र भेदं सर्वताता मुषायत् ।
अजासश्च शिग्रवो यक्षवश्च बलिं शीर्षाणि जभ्रुरश्व्यानि ॥१९॥
न त इन्द्र सुमतयो न रायः संचक्षे पूर्वा उषसो न नूत्नाः ।
देवकं चिन्मान्यमानं जघन्थाव त्मना बृहतः शम्बरं भेत् ॥२०॥

śáśvanto hí śátravo rāradhúsh ṭe bhedásya cic chárdhato vinda rándhim | mártāñ éna stuvató yáḥ kriṇóti tigmám tásmin ní jahi vájram indra || 18 || ā́vad índram yamúnā trítsavaś ca prā́tra bhedám sarvátātā mushāyat | ajā́saś ca śígravo yákshavaś ca balím śīrshā́ṇi jabhrur áśvyāni || 19 || ná ta indra sumatáyo ná rā́yaḥ saṃcákshe pū́rvā usháso ná nū́tnāḥ | dévakam cin mānyamānám jaghanthā́va tmánā bribatáḥ śámbaram bhet || 20 || 27 ||

These assailing elements, under the Lord's careful guidance, come speeding like loose waters, rushing downward. The evils when in conflict with virtuous forces ultimately are defeated and abandon provisions to the virtuous devotees. 15

The resplendent Lord scatters over the earth the hostile, who denies our Lord's existence and who claims to be a rival of the Lord and who appropriates the oblation, meant for the presentation to the Lord. The Lord baffles the wrath of the wrathful enemy; and the foe advancing forward ultimately leaves the field and takes to flight. 16

The resplendent Lord may make a pauper capable of offering large donations. He may let a lion be killed by a goat. He may let one to cut the angles of the pillar with a needle. Such are His wonders; He gives all the spoils of evil persons to His pious devotees. 17

Numerous infidels of the Lord have been reduced to subjection. Even the fierce tendencies of violence come under his subjugation. May you hurl, O Lord, your sharp bolt of justice against him, who harms the devotee, that sings your glory. 18

Those, who abide by true order, and who fight to defend virtues, perform worship, and promote godly actions. The Lord, when he destroys turbulent actions in the struggle, the brilliant intellectuals, and the eloquent speakers, and divine powers cooperate in this sacred work. 19

O resplendent Lord, your favours, and your bounties, whether old or new, cannot be counted like the recurring dawns. You dispel darkness from lofty places even on your own accord; the darkness, which is supposed to be the offspring of the divine power. 20

३२८३ प्र ये गृहादममदुस्त्वाया पराशरः शतयातुर्वसिष्ठः ।
न ते भोजस्य सख्यं मृषन्ताधा सूरिभ्यः सुदिना व्युच्छान् ॥२१॥
द्वे नप्तुर्देववतः शते गोर्द्वा रथा वधूमन्ता सुदासः ।
अर्हन्नग्ने पैजवनस्य दानं होतेव सद्म पर्येमि रेभन् ॥२२॥

prá yé gṛihád ámamadus tvāyá parāṣaráḥ ṣatáyātur vásishṭhaḥ | ná te bhojásya sakhyám mṛishantádhā sūríbhyaḥ sudínā vy ùchān || 21 || dvé náptur devávataḥ ṣaté gór dvá ráthā vadhúmantā sudásaḥ | árhann agne paijavanásya dánam hóteva sádma páry emi rébhan || 22 ||

चत्वारो मा पैजवनस्य दानाः स्मद्दिष्टयः कृशनिनो निरेके ।
ऋज्रासो मा पृथिविष्ठाः सुदासस्तोकं तोकाय श्रवसे वहन्ति ॥२३॥
यस्य श्रवो रोदसी अन्तरुर्वी शीर्ष्णेशीर्ष्णे विबभाजा विभक्ता ।
सप्तेदिन्द्रं न स्रवतो गृणन्ति नि युध्यामधिमशिशादभीके ॥२४॥
इमं नरो मरुतः सश्चतानु दिवोदासं न पितरं सुदासः ।
अविष्टना पैजवनस्य केतं दूणाशं क्षत्रमजरं दुवोयु ॥२५॥

catváro mā paijavanásya dánāḥ smáddishṭayaḥ kṛiṣaníno nireké | ṛijráso mā pṛithivishṭháḥ sudásas tokám tokáya ṣrávase vahanti || 23 || yásya ṣrávo ródasī antár urví ṣīrshṇé-ṣīrshṇe vibabhájā vibhaktá | saptéd índraṃ ná sraváto gṛiṇanti ní yudhyāmadhím aṣiṣād abhíke || 24 || imáṃ naro marutaḥ saṣcatánu dívodāsaṃ ná pitáraṃ sudásaḥ | avishṭánā paijavanásya kétaṃ dūṇáṣaṃ kshatrám ajáraṃ duvoyú || 25 || 28 ||

Neither the destroyers of hundreds of infidels, nor the noblest sages, who glorify you in every home, will neglect your friendship, O benefactor. So, may prosperous days dawn upon these pious devotees. 21

I move around the sacred altar in the chamber of ceremony, carrying the fire of the ritual, like the ministrant priest. I acknowledge my praises to the liberality of the kind-hearted devotees, the virtuous donors of two hundred cows, and two chariots driven by two mares. 22

These four trained horses, with trappings of gold, going steadily on a difficult road, strong-built on the earth, possessors of excellent and acceptable gifts, belong to noble and kind givers. They carry me and my son to obtain food and progeny. 23

The seven flowing rivers praise Him as if He were the radiant sun. His fame spreads through the spacious heaven and earth. Being munificent, He distributes wealth to every man of eminence. He destroys the war-monger in a close encounter. 24

Attend on him, O vital powers, as you have been attending on faithful servants of Lord divine. May you further the desire of vigorous person with favour and guard faithfully his lasting firm dominion. 25

(१९) एकोनविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२९॥ यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र विश्वाः ।
यः शश्वतो अदाशुषो गयस्य प्रयन्तासि सुष्वितराय वेदः ॥१॥
त्वं ह त्यदिन्द्र कुत्समावः शुश्रूषमाणस्तन्वा समर्ये ।
दासं यच्छुष्णं कुयवं न्यस्मा अरन्धय आर्जुनेयाय शिक्षन् ॥२॥

19.

Yás tigmáṣriñgo vṛishabhó ná bhīmá ékaḥ kṛishṭíṣ cyāváyati prá víṣvāḥ | yáḥ ṣáṣvato ádāṣusho gáyasya prayantási súshvitarāya védaḥ || 1 || tvám ha tyád indra kútsam āvaḥ ṣúṣrūshamāṇas tanvā̀ samaryé | dā́sam yác chúshṇam kúyavam ny àsmā árandhaya ārjuneyā́ya ṣíkshan || 2 ||

त्वं धृष्णो धृषता वीतहव्यं प्रावो विश्वाभिरूतिभिः सुदासम् ।
प्र पौरुकुत्सिं त्रसदस्युमावः क्षेत्रसाता वृत्रहत्येषु पूरुम् ॥३॥
त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा हर्यश्व हंसि ।
त्वं नि दस्युं चुमुरिं धुनिं चास्वापयो दभीतये सुहन्तु ॥४॥
तव च्यौत्नानि वज्रहस्त तानि नव यत्पुरो नवतिं च सद्यः ।
निवेशने शततमाविवेषीरहञ्च वृत्रं नमुचिमुताहन् ॥५॥

tvám dhṛishṇo dhṛishatā́ vītáhavyam právo víṣvābhir ūtíbhiḥ sudā́sam | prá paúrukutsiṃ trasádasyum āvaḥ kshétrasātā vṛitrahátyeshu pūrúm || 3 || tvám nṛíbhir nṛimaṇo devávītau bhū́rīṇi vṛitrá haryaṣva haṅsi | tvám ní dásyuṃ cúmuriṃ dhúniṃ cásvāpayo dabhítaye suhántu || 4 || táva cyautnā́ni vajrahasta tā́ni náva yát púro navatíṃ ca sadyáḥ | nivéṣane ṣatatamā́viveshīr áhañ ca vṛitráṃ námucim utáhan || 5 || २९ ||

19

Resplendent Lord is formidable as a sharp-horned bull. He single-handed activated all men. He confers his wealth on the presenter of frequent oblations but does not favour the faithless. 1

Aiding him with your own will, O resplendent Lord, you defend the man of discretion in the struggle of life. You subjugate infidels, exploiters and ill-natured, while you give their exploits to fair and honest persons. 2

Undaunted resplendent Lord, you protect, with all your assitance, the generous and the offerer of homage. You protect a man of discretion and of ripe wisdom in the struggle against any adversary, a person terror to the cruel. 3

O Lord of vigour, honoured by men, you, associated with the vital principles, wipe off numerous obstructions at work and worship offered to the divines. You put to sleep with the punitive justice the malignant, oppressor and the cruel on behalf of God-fearing devotees. 4

O wielder of the bolt of justice, when you hold your mighty powers, quickly crush ninety and nine strongholds of evil. You capture and punish even the remotest culprit, and put an end to evil forces, thus casting down the person clinging to malpractices. 5

सना ता त इन्द्र भोजनानि रातहव्याय दाशुषे सुदासे ।
वृष्णे ते हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि पुरुशाक वाजम् ॥६॥
मा ते अस्यां सहसावन्परिष्टावघाय भूम हरिवः परादै ।
त्रायस्व नोऽवृकेभिर्वरूथैस्तव प्रियासः सूरिषु स्याम ॥७॥

sánā tá ta indra bhójanāni rātáhavyāya dāṣúshe sudáse | vríshṇe te hárī vríshaṇā yunajmi vyántu bráhmāṇi puruṣāka vā́jam || 6 || mā́ te asyā́ṃ sahasāvan párishṭāv aghā́ya bhūma harivaḥ parādaí | trā́yasva no 'vṛikébhir várūthais táva priyā́saḥ sūríshu syāma || 7 ||

प्रियास इत्ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।
नि तुर्वशं नि याद्वं शिशीह्यतिथिग्वाय शंस्यं करिष्यन् ॥८॥
सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशास उक्था ।
ये ते हवेभिर्वि पणीँरदाशन्नस्मान्वृणीष्व युज्याय तस्मै ॥९॥
एते स्तोमा नरां नृतम तुभ्यमस्मद्र्यञ्चो ददतो मघानि ।
तेषामिन्द्र वृत्रहत्ये शिवो भूः सखा च शूरोऽविता च नृणाम् ॥१०॥
नू इन्द्र शूर स्तवमान ऊती ब्रह्मजूतस्तन्वा वावृधस्व ।
उप नो वाजान्मिमीह्युप स्तीन्यूयं पात स्वस्तिभिः सदा नः ॥११॥

priyā́sa ít te maghavann abhíshṭau náro madema ṣaraṇé sákhāyaḥ | ní turvásaṃ ní yā́dvaṃ ṣiṣīhy atithigvā́ya ṣáṅsyaṃ karishyán || 8 || sadyáṣ cin nú té maghavann abhíshṭau náraḥ ṣaṅsanty ukthaṣā́sa ukthā́ | yé te hávebhir ví paṇī́ṅr ádāṣann asmā́n vṛiṇīshva yújyāya tásmai || 9 || eté stómā narā́ṃ nṛitama túbhyam asmadryàñco dádato maghā́ni | téshām indra vṛitrahátye ṣivó bhūḥ sákhā ca ṣū́ro 'vitá ca nṛiṇā́m || 10 || nú indra ṣūra stávamāna ūtí bráhmajūtas tanvā̀ vāvṛidhasva | úpa no vā́jān mimīhy úpa stī́n yūyám pāta — || 11 || 30 ||

O illustrious Lord, renowned are your infinite rewards, which you confer on the presenter of oblations, the liberal giver and the benefactor. May my prayers reach you at the earliest, as if carried by swift horses yoked to a carriage. Verily, you are most powerful. To you are all the prayers, addressed by me. 6

O powerful resplendent Lord, let us not be exposed on this sacred occasion of your worship to the cruelty of wicked persons. May you protect us with impregnable defences. May we be held dear among unassailing groups of the pious devotees. 7

O bounteous Lord, may we, the faithful friends of yours, whom you love, be in your refuge and be joyful under your protection. May you fulfil the aspirations of your devotee, dear as a guest, and ignore the oppressor and over-ambitious. 8

O bounteous Lord, pious devotees, skilled in reciting hymns, sing their songs to you for your adoration. May you select us also to join them, who by their homage to you, have become entitled to appropriate the riches of infidels. 9

O (the resplendent Lord) the chief conductor of sacred ceremonies, these praises of men, addressed to you, revert to us, and give us reward. Please be propitious to such men in conflicts against their enemies. May you be their friend, their hero and their protector. 10

O victorious, resplendent Lord, glorified on the present occasion, and propitiated by praise, may we experience your glory being enhanced and feel your personality strengthened for our protection. May you bestow upon us food and habitation; and may you ever cherish us with your blessings. 11

(२०) विंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

३।१ उग्रो जज्ञे वीर्याय स्वधावाञ्चक्रिरपो नर्यो यत्करिष्यन् ।
जग्मिर्युवा नृषदनमवोभिस्त्राता न इन्द्र एनसो महश्चित् ॥१॥
हन्ता वृत्रमिन्द्रः शूशुवानः प्रावीन्नु वीरो जरितारमूती ।
कर्ता सुदासे अह वा उ लोकं दाता वसु मुहुरा दाशुषे भूत् ॥२॥

20.

Ugró jajñe vīryàya svadhávāñ cákrir ápo náryo yát karishyán | jágmir yúvā nrishádanam ávobhis trātá na índra énaso maháś cit || 1 || hántā vritrám índrah śūśuvānah právīn nú vīró jaritáram ūtí | kártā sudáse áha vá u lokám dátā vásu múhur á dāśúshe bhūt || 2 ||

युध्मो अनर्वा खजकृत्समद्वा शूरः सत्राषाड्जनुषेमषाळ्हः ।
व्यास इन्द्रः पृतनाः स्वोजा अधा विश्वं शत्रूयन्तं जघान ॥३॥
उभे चिदिन्द्र रोदसी महित्वा पप्राथ तविषीभिस्तुविष्मः ।
नि वज्रमिन्द्रो हरिवान्मिमिक्षन्त्समन्धसा मदेषु वा उवोच ॥४॥
वृषा जजान वृषणं रणाय तमु चिन्नारी नर्यं ससूव ।
प्र यः सेनानीरध नृभ्यो अस्तीनः सत्वा गवेषणः स धृष्णुः ॥५॥

yudhmó anarvá khajakrít samádvā śúrah satrāshád janúshem áshāļhah | vy àsa índrah prítanāh svójā ádhā víśvam śatrūyántam jaghāna || 3 || ubhé cid indra ródasī mahitvá paprātha távishībhis tuvishmah | ní vájram índro hárivān mímikshan sám ándhasā mádeshu vá uvoca || 4 || vríshā jajāna vríshanam ránāya tám u cin nárī náryam sasūva | prá yáh senānír ádha nríbhyo ástīnáh sátvā gavéshanah sá dhrishnúh || 5 || 1 ||

20

The strong and powerful self is born in body for heroic deeds. He covets to come to human form and is the accomplisher of whatever act he undertakes to perform. He is ever youthful and investing the human body with his favours, he saves it from great transgression. 1

Augmenting his strength, he crushes the devil of ignorance. He defends his faithful dependents promptly with protection. He gives wide vision and opportunities to the noble associates and repeatedly confers riches to the presenter of fidelity. 2

He is a confirmed warrior, who turns not his back in the struggle. He is a combatant, engaged in tumults, a hero, victorious over evils from its inception. He is invincible, possessor of great vigour. The self scatters each and every evil that comes hostile to him. 3

O opulent self, you fully occupy, both the earth and heaven—body and mind of man, with your magnitude. With your energies, O soul, the controller of senses, brandishing your adamantine will power, you take delight in sacred deeds, and share spiritual bliss. 4

The supreme Lord, the mighty as a father begets the lower self in a body, whilst the mother Nature brings him forth. The soul finally becomes a valiant warrior to put a fight against all conflicts. He is the benefactor of human complex and the leader of fighting forces within. He in the society of men becomes the conquerer, the leader, the lord, one with strength, a seeker of truth and remarkably bold. 5

नू चित्स भ्रेषते जनो न रेषन्मनो यो अस्य घोरमाविवासात् ।
यज्ञैर्य इन्द्रे दधते दुवांसि क्षयत्स राय ऋतपा ऋतेजाः ॥६॥
यदिन्द्र पूर्वो अपराय शिक्षन्नयज्ज्यायान्कनीयसो देष्णम् ।
अमृत इत्पर्यासीत दूरमा चित्र चित्र्यं भरा रयिं नः ॥७॥
यस्त इन्द्र प्रियो जनो ददाशदसन्निरेके अद्रिवः सखा ते ।
वयं ते अस्यां सुमतौ चनिष्ठाः स्याम वरूथे अघ्नतो नृपीतौ ॥८॥

nū́ cit sá bhreshate jáno ná reshan máno yó asya ghorám āvívāsāt | yajñair yá índre dádhate dúvāṅsi ksháyat sá rāyá ṛitapā́ ṛitejā́ḥ || 6 || yád indra pū́rvo áparāya ṣíkshann áyaj jyā́yān kánīyaso deshṇám | amṛ́ta ít páry āsīta dūrám ā́ citra cítryam bharā rayíṃ naḥ || 7 || yás ta indra priyó jáno dádāṣad ásan nireké adrivaḥ sákhā te | vayáṃ te asyā́ṃ sumataú cánishṭhāḥ syā́ma várūthe ághnato nṛ́pītau || 8 ||

एष स्तोमो अचिक्रदद्वृषा त उत स्तामुर्मघवन्नक्रपिष्ट ।
रायस्कामो जरितारं त आगन्त्वमङ्ग शक्र वस्व आ शको नः ॥९॥
स न इन्द्र त्वयताया इषे धास्त्मना च ये मघवानो जुनन्ति ।
वस्वी षु ते जरित्रे अस्तु शक्तिर्यूयं पात स्वस्तिभिः सदा नः ॥१०॥

eshá stómo acikradad vṛ́shā ta utá stāmúr maghavann akrapishṭa | rāyás kā́mo jaritā́raṃ ta ā́gan tvám aṅgá ṣakra vásva ā́ ṣako naḥ || 9 || sá na indra tváyatāyā ishé dhās tmánā ca yé maghávāno junánti | vásvī shú te jaritré astu ṣaktír yūyám pāta — || 10 || 2 ||

Those who have the complete reliance in the formidable spirit of the supreme Self, neither falter nor suffer sorrow. The supreme Self, the protector of sacred rites, the source of sacrificial acts, bestows riches on him who offers praises and prayers with the spirit of dedication. 6

O wonderful, resplendent self, confer that wondrous wealth of wisdom to us, which the prior gives to the posterior, with which the elder wishes to help the younger; who lives far away separated. 7

May the man, who is dear to you, O resplendent self, O wielder of adamantine will power, pay tribute to you. May he remain in your friendship, who is assiduous in dedication. May we be best content under your favour—under the care of one, who harms not, but preserves us. 8

For your favour, O bounteous Self, this mighty hymn clamours and the chanter implores. The will of obtaining wisdom has seized your adorer. May you, therefore. O radiant, help us to our share of wealth of wisdom. 9

Enable us, O resplendent Self, to partake of the sustenance granted by you, or granted by other opulents unasked for. May your devotees have sufficient will and strength to chant your praises; may you and your divine forces ever cherish us with blessings. 10

(२१) एकविंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

असावि देवं गोऋजीकमन्धो न्यस्मिन्निन्द्रो जनुषेमुवोच ।
बोधामसि त्वा हर्यश्व यज्ञैर्बोधा नः स्तोममन्धसो मदेषु ॥१॥
प्र यन्ति यज्ञं विपयन्ति बर्हिः सोममादो विदथे दुध्रवाचः ।
न्यु भ्रियन्ते यशसो गृभादा दूरउपब्दो वृषणो नृषाचः ॥२॥

21.

Ásāvi devám góṛijīkam ándho ny àsminn índro janúshem uvoca | bódhāmasi tvā haryaṣva yajñaír bódhā na stómam ándhaso mádeshu || 1 || prá yanti yajñám vipáyanti barhíḥ somamádo vidáthe dudhrávācaḥ | ny ù bhriyante yaṣáso gṛibhád á dūráüpabdo vṛíshaṇo nṛisháčaḥ || 2 ||

त्वमिन्द्र स्रवितवा अपस्कः परिष्ठिता अहिना शूर पूर्वीः ।
त्वद्वावक्रे रथ्यो न धेना रेजन्ते विश्वा कृत्रिमाणि भीषा ॥३॥
भीमो विवेषायुधेभिरेषामपांसि विश्वा नर्याणि विद्वान् ।
इन्द्रः पुरो जर्हृषाणो वि दूधोद्वि वज्रहस्तो महिना जघान ॥४॥
न यातव इन्द्र जूजुवुर्नो न वन्दना शविष्ठ वेद्याभिः ।
स शर्धदर्यो विषुणस्य जन्तोर्मा शिश्नदेवा अपि गुर्ऋतं नः ॥५॥

tvám indra srávitavá apás kaḥ párishṭhitā áhinā ṣūra pūrvíḥ | tvád vāvakre rathyò ná dhénā réjante víṣvā kritrímāṇi bhīshá || 3 || bhīmó viveshāyudhebhir eshām ápāṅsi víṣvā náryāṇi vidvān | índraḥ púro járhṛishāṇo ví dūdhod ví vájrahasto mahinā́ jaghāna || 4 || ná yātáva indra jūjuvur no ná vándanā ṣavishṭha vedyábhiḥ | sá ṣardhad aryó víshuṇasya jantór má ṣiṣnádevā ápi gur ṛitám naḥ || 5 || २ ||

21

Pressed is the juice divine, blended with milk of devotion and wisdom and by nature, the resplendent Self has ever been fond of it. O Lord of remarkable faculties, we wake you up with sacrificial deeds. May you acknowledge our praises in the ecstasy of spiritual joy. 1

The dynamic leaders of men, move to the field of work and worship and spread the grass. The worshippers, drunk with devotion, get eloquent in synod, and their voices while they are coming out of their house are heard far off. 2

O resplendent Lord, brave as you are, please set free all thoughts to flow freely,—thoughts which have been encompassed by the dragon of ignorance. Then the streams of thoughts rush forth like charioteers. All created earthly things tremble through your fear. 3

The formidable (resplendent Lord), knowing all actions beneficial to man, masters His opponents by His strong measures. He, in rapturous joy, shakes down their strongholds. Armed with His resolute will, He slays them in His might. 4

O resplendent sovereign Lord, no evil spirits would do us harm, nor friends harm us with their devices. Let the sovereign Lord bring into control the disorderly beings. Let not the lustful unchaste approach our holy work and worship. 5

अभि क्रत्वेन्द्र भूरध ज्मन्न ते विव्यङ्महिमानं रजांसि ।
स्वेना हि वृत्रं शवसा जघन्थ न शत्रुरन्तं विविदद्युधा ते ॥६॥
देवाश्चित्ते असुर्याय पूर्वेऽनु क्षत्राय ममिरे सहांसि ।
इन्द्रो मघानि दयते विषह्येन्द्रं वाजस्य जोहुवन्त सातौ ॥७॥

abhí krátvendra bhūr ádha jmán ná te vivyaṅ mahimánam rájāṅsi | svénā hí vṛitráṃ śávasā jaghántha ná śátrur ántaṃ vividad yudhá te || 6 || devás cit te asuryāya pūrvé 'nu kshatráya mamire sáhāṅsi | índro maghāni dayate vi-shábyéndraṃ vájasya johuvanta sātaú || 7 ||

कीरिश्चिद्धि त्वामवसे जुहावेशानमिन्द्र सौभगस्य भूरेः ।
अवो बभूथ शतमूते अस्मे अभिक्षत्तुस्त्वावतो वरूता ॥८॥
सखायस्त इन्द्र विश्वह स्याम नमोवृधासो महिना तरुत्र ।
वन्वन्तु स्मा तेऽवसा समीकेऽभीतिमर्यो वनुषां शवांसि ॥९॥
स न इन्द्र त्वयताया इषे धास्त्मना च ये मघवानो जुनन्ति ।
वस्वी षु ते जरित्रे अस्तु शक्तिर्यूयं पात स्वस्तिभिः सदा नः ॥१०॥

kīríś cid dhí tvám ávase juhávéśānam indra saúbhagasya bhūreḥ | ávo babhūtha śatamūte asmé abhikshattús tvávato varūtá || 8 || sákhāyas ta indra viśváha syāma namovṛidháso mahiná tarutra | vanvántu smā té 'vasā samīkè 'bhītim aryó vanúshāṃ śávāṅsi || 9 || sá na indra tváyatāyā — || 10 || ४ ||

O resplendent Lord, by your function, you excel all the beings. The regions of the world all put together, do not surpass your magnitude. With your own strength, you dispel the devil of ignorance. No opponent would ever find an end of your strength in struggle. 6

From the earliest times, the other divine powers have confessed your supremacy over theirs in destructive strength. The resplendent Lord has subdued all the opposition, and has given to His devotees their rich spoils. These men invoke Him always for sustenance. 7

The worshipper invokes you, O sovereign Self, for protection. O protector of all, you have been to us the guardian of great good fortune. May you be our helper against every over-powering assailant strong, as if, like you. 8

O resplendent Lord, may we, daily, with increasing respects and regards, be regarded as your friend. Through your protection, O surpasser in greatness, may we repulse the attack of evil tendencies in our life-struggle and subdue the strength of the malevolent. 9

Enable us, O resplendent Lord, to grasp the intellectual sustenance granted by you, as well as that, which others, who command us, have the fortune to possess. May your great power bring good to him who exalts you. And may you and your divine forces ever cherish us with blessings. 10

(२२) द्वाविंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। इन्द्रो देवता। (१-८) प्रथमाद्यष्टर्चो विराट्, (९) नवम्याश्च त्रिष्टुप् छन्दसी॥

७५॥ पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः।
सोतुर्बाहुभ्यां सुयतो नार्वा ॥१॥
यस्ते मदो युज्यश्चारुरस्ति येन वृत्राणि हर्यश्व हंसि।
स त्वामिन्द्र प्रभूवसो ममत्तु ॥२॥
बोधा सु मे मघवन्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम्।
इमा ब्रह्म सधमादे जुषस्व ॥३॥

22.

Píbā sómam indra mándatu tvā yáṃ te susháva haryaşvádriḥ | sotúr bāhúbhyāṃ súyato nárvā ‖ 1 ‖ yás te mádo yújyaş cárur ásti yéna vṛitráṇi haryaşva háṅsi | sá tvấm indra prabhūvaso mamattu ‖ 2 ‖ bódhā sú me maghavan vácam émấṃ yấṃ te vásishṭho árcati práşastim | imấ bráhma sadhamáde jushasva ‖ 3 ‖

श्रुधी हवं विपिपानस्याद्रेर्बोधा विप्रस्यार्चतो मनीषाम्।
कृष्वा दुवांस्यन्तमा सचेमा ॥४॥
न ते गिरो अपि मृष्ये तुरस्य न सुष्टुतिमसुर्यस्य विद्वान्।
सदा ते नाम स्वयशो विवक्मि ॥५॥

şrudhí hávaṃ vipipānásyádrer bódhā víprasyárcato manīshấm | kṛishvấ dúvāṅsy ántamā sácemấ ‖ 4 ‖ ná te gíro ápi mṛishye turásya ná sushṭutím asuryàsya vidvấn | sádā te nấma svayaşo vivakmi ‖ 5 ‖ 8 ‖

22

O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties. 1

O resplendent Lord, the master of vital powers, O the one abounding in the riches, may the enhilarating nectar, which is fit for and agreeable to you, and by which you dispel the evil of dark forces, be the source of exhilaration to you. 2

Mark closely, O bounteous, the words I utter, the praise I sing is that which is recited by the celebrated sage. May you accept with pleasure these prayers at this place of worship. 3

May you hear the sound of our grinding stone as if repeatedly singing your praises, and comprehend the hymn of the adoring sage; and in a friendly manner, please accept these adorations while we crave for your kind favours. 4

O destroyer of evils, with my best regards for your strength, I never refrain from your praise, nor from your glorification. Always, on the contrary, I ever remember to pay tributes to you. 5

॥५॥ भूरि हि ते सवना मानुषेषु भूरि मनीषी हवते त्वामित् ।
मारे अस्मन्मघवञ्ज्योक्कः ॥६॥
तुभ्येदिमा सवना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि ।
त्वं नृभिर्हव्यो विश्वधासि ॥७॥
नू चिन्नु ते मन्यमानस्य दस्मोदश्नुवन्ति महिमानमुग्र ।
न वीर्यमिन्द्र ते न राधः ॥८॥
ये च पूर्व ऋषयो ये च नूत्ना इन्द्र ब्रह्माणि जनयन्त विप्राः ।
अस्मे ते सन्तु सख्या शिवानि यूयं पात स्वस्तिभिः सदा नः ॥९॥

bhū́ri hí te sávanā mā́nusheshu bhū́ri manīshī́ havate tvā́m ít | mā́ré asmán maghavañ jyók kaḥ || 6 || túbhyéd imā́ sávanā ṣūra víṣvā túbhyam bráhmāṇi várdhanā kriṇomi | tvám nṛíbhir hávyo viṣvádhāsi || 7 || nū́ cin nú te mányamānasya dasmód aṣnuvanti mahimā́nam ugra | ná vīryàm indra te ná rā́dhaḥ || 8 || yé ca pū́rva ṛíshayo yé ca nū́tnā índra bráhmāṇi janáyanta víprāḥ | asmé te santu sakhyā́ ṣiváni yūyám pāta — || 9 || ० ||

(२१) अयोविंशं सूक्तम्

(१-६) षड्टृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ ।
आ यो विश्वानि शवसा ततानोपश्रोता म ईवतो वचांसि ॥१॥
अयामि घोष इन्द्र देवजामिरिरज्यन्त यच्छुरुधो विवाचि ।
नहि स्वमायुश्चिकिते जनेषु तानीदंहांस्यति पर्ष्यस्मान् ॥२॥

23

Úd u bráhmāṇy airata ṣravasyéndram samaryé mahayā vasishṭha | ā́ yó víṣvāni ṣávasā tatā́nopaṣrotā́ ma ívato vácāṅsi || 1 || áyāmi ghósha indra devájāmir irajyánta yác churúdho vívāci | nahí svám ā́yuṣ cikité jáneshu tā́níd áṅhāṅsy áti parshy asmā́n || 2 ||

O bounteous Self, various are the forms of oblations, prevalent amongst mankind. Indeed, constantly does the worshipper invoke you. Therefore, do not keep away from us either in time or in space. 6

All these libations are for you, O the bounteous Lord. To you, I address these elevating praises. You, indeed, are to be invoked by the leaders of mankind in all the ways. 7

O marvellous resplendent Lord, none would ever attain the greatness, which you possess, neither one would be able to attain your heroism, nor your splendour. You alone are to be honoured. 8

May your auspicious friendships, O resplendent Lord, be always with us, as they have been to the pious sages, ancient or recent, who have chanted your praises, and may you and your divine forces ever cherish us with blessings. 9

23

The sages offer prayers to the resplendent Lord through love of glory. The celebrated sage adores Him in life conflicts. May He, who spreads out all the regions by His might, hear me, when I invoke Him through words for approach. 1

O resplendent Lord, a cry, a call, comes out which reaches Nature's bounties,—a cry to them to send us strength in combat. None among men knows his own life's duration, may you convey us beyond all those iniquities (which shorten life). 2

युजे रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः ।
वि बाधिष्ट स्य रोदसी महित्वेन्द्रो वृत्राण्यप्रती जघन्वान् ॥३॥
आपश्चित्पिप्युः स्तर्यो३ न गावो नक्षन्नृतं जरितारस्त इन्द्र ।
याहि वायुर्न नियुतो नो अच्छा त्वं हि धीभिर्दयसे वि वाजान् ॥४॥
ते त्वा मदा इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्रे ।
एको देवत्रा दयसे हि मर्तानस्मिञ्छूर सवने मादयस्व ॥५॥
एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्यर्कैः ।
स नः स्तुतो वीरवद्धातु गोमद्यूयं पात स्वस्तिभिः सदा नः ॥६॥

yujé rátham gavéshaṇam háribhyām úpa bráhmāṇi jujushāṇám asthuḥ | ví bādhishṭa syá ródasī mahitvéndro vṛitrány apratí jaghanván || 3 || ápaṣ cit pipyu staryò ná gávo nákshann ṛitám jaritáras ta indra | yāhí vāyúr ná niyúto no áchā tvám hí dhībhír dáyase ví vájān || 4 || té tvā mádā indra mādayantu ṣushmíṇam tuvirádhasam jaritré | éko devatrá dáyase hí mártān asmíñ chūra sávane mādayasva || 5 || evéd índram vṛíshaṇam vájrabāhum vásishṭhāso abhy àrcanty arkaíḥ | sá na stutó vīrávat dhātu gómad yūyám pāta — || 6 || 7 ||

(२४) चतुर्विंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

५८१ योनिष्ट इन्द्र सदने अकारि तमा नृभिः पुरुहूत प्र याहि ।
असो यथा नोऽविता वृधे च ददो वसूनि ममदश्च सोमैः ॥१॥

24.

Yónish ṭa indra sádane akāri tám á nṛíbhiḥ puruhūta prá yāhi | áso yáthā no 'vitá vṛidhé ca dádo vásūni mamádaṣ ca sómaiḥ || 1 ||

I harness the chariot with horses that leads the seeker to truth. My prayers reach Him, who accepts them gladly. He surpasses in magnitude the heaven and earth, crushing the resistless evil forces. 3

O resplendent Lord, may the waters spread like sun-rays. May your worshippers possess water in abundance. May you come like the divine wind with the enormous speedy waves. Verily, you bestow upon us nourishment when propitiated by holy hymns. 4

O resplendent Lord, may these inebriating draughts of devotional melodies exhilarate you. May you bestow blessings upon the praiser, since you alone, our hero, amongst divine powers, are compassionate to mortals. May you be delighted here at this place of worship. 5

O resplendent Lord, the showerer of blessings, the bearer of punitive justice, in this manner the celebrated sages have been glorifying you with hymns. May you, so glorified, grant us riches, posterity and cattle; and may you and your divine forces ever cherish us with blessings. 6

24

O much-invoked, resplendent Lord, fit place for you to enshrine is in our hearts. May you grace it, along with other human graces. You are our protector; make us prosperous, grant us riches; and be delighted to accept our loving devotion. 1

गृभीतं ते मन इन्द्र द्विबर्हाः सुतः सोमः परिषिक्ता मधूनि ।
विसृष्टधेना भरते सुवृक्तिरियमिन्द्रं जोहुवती मनीषा ॥२॥
आ नो दिव आ पृथिव्या ऋजीषिन्निदं बर्हिः सोमपेयाय याहि ।
वहन्तु त्वा हरयो मद्र्यञ्चमाङ्गूषमच्छा तवसं मदाय ॥३॥
आ नो विश्वाभिरूतिभिः सजोषा ब्रह्म जुषाणो हर्यश्व याहि ।
वरीवृजत्स्थविरेभिः सुशिप्रास्मे दधद्वृषणं शुष्ममिन्द्र ॥४॥

gṛibhītáṃ te mána indra dvibárhāḥ sutáḥ sómaḥ párishiktā mádhūni | vísṛishṭadhenā bharate suvṛiktír iyám índraṃ jóhuvatī manīshā́ || 2 || ā́ no divá ā́ pṛithivyā́ ṛijīshinn idám barhíḥ somapéyāya yāhi | váhantu tvā hárayo madryàñcam āṅgūshám ácha tavásam mádāya || 3 || ā́ no vísvabhir ūtíbhiḥ sajóshā bráhma jushāṇó haryasva yāhi | várīvṛijat sthávirebhiḥ susiprāsmé dádhad vṛíshaṇaṃ súshmam indra || 4 ||

एष स्तोमो मह उग्राय वाहे धुरीवात्यो न वाजयन्नधायि ।
इन्द्र त्वायमर्क ईट्टे वसूनां दिवीव द्यामधि नः श्रोमतं धाः ॥५॥
एवा न इन्द्र वार्यस्य पूर्धि प्र ते महीं सुमतिं वेविदाम ।
इषं पिन्व मघवद्भ्यः सुवीरां यूयं पात स्वस्तिभिः सदा नः ॥६॥

eshá stómo mahá ugrā́ya vā́he dhurīvā́tyo ná vājáyann adhāyi | índra tvāyám arká īṭṭe vásūnāṃ divíva dyā́m ádhi naḥ srómataṃ dhāḥ || 5 || evá na indra vā́ryasya pūrdhi prá te mahī́ṃ sumatíṃ vevidāma | ísham pinva maghávadbhyaḥ suvī́rāṃ yūyám pāta — || 6 || 8 ||

O resplendent Lord, your wish is comprehended, twice strengthened (with learning and efforts). The sap of devotion has been effused, and sweetened with the honey of sincerity. Thereafter, the hymn of praise, recited in an unreserved language propitiates the Lord, with repeated invocations. 2

Come, O kind-hearted sun-divine far off from the luminous sky or from the earth to be enshrined in our heart to relish our spiritual joy. Let your speedy, vigorous rays of compassion bring you here to be invoked to our hymns and make you joyful. 3

O sun-divine, yoked with speedy beams, propitiated and gratified by our praise, come to us with all your defending assistances. O Lord, possessed of firm and charming countenance, come with your matured associates, overthrowing repeatedly our foes, and grant us strength and vigour. 4

This invigorating praise is addressed to you, as a strong horse is yoked to a chariot. You are mighty, fierce and yet a sustainer of the universe. This hymn solicits wealth and wisdom of you. May you set our glory high in the heaven, much above the sky. 5

In a likewise manner, O resplendent Lord, may you content us with precious gifts. May we, again and again, experience your exalted favour. May you bestow upon our nobles plenty nourishment and heroic children. May you and your divine forces ever cherish us with blessings. 6

(२५) पञ्चविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

आ ते मह इन्द्रोत्युग्र समन्यवो यत्समरन्त सेनाः ।
पताति दिद्युन्नर्यस्य बाह्वोर्मा ते मनो विष्वद्र्यग्वि चारीत् ॥१॥
नि दुर्ग इन्द्र श्नथिह्यमित्रानभि ये नो मर्तासो अमन्ति ।
आरे तं शंसं कृणुहि निनित्सोरा नो भर संभरणं वसूनाम् ॥२॥
शतं ते शिप्रिन्नूतयः सुदासे सहस्रं शंसा उत रातिरस्तु ।
जहि वधर्वनुषो मर्त्यस्यास्मे द्युम्नमधि रत्नं च धेहि ॥३॥

25.

Á te mahá indrōty ugra sámanyavo yát samáranta sénāḥ | pátāti didyún náryasya bāhvór mā́ te máno vishvadryàg ví cārīt || 1 || ní durgá indra ṣnathihy amitrān abhí yé no mártāso amánti | āré tám ṣáṅsam kriṇuhi ninitsór á no bhara sambháraṇam vásūnām || 2 || ṣatám te ṣiprinn ūtáyaḥ sudā́se sahásram ṣáṅsā utá rātír astu | jahí vádhar vanúsho mártyasyāsmé dyumnám ádhi rátnam ca dhehi || 3 ||

त्वावतो हीन्द्र क्रत्वे अस्मि त्वावतोऽवितुः शूर रातौ ।
विश्वेदहानि तविषीव उग्रँ ओकः कृणुष्व हरिवो न मर्धीः ॥४॥
कुत्सा एते हर्यश्वाय शूषमिन्द्रे सहो देवजूतमियानाः ।
सत्रा कृधि सुहना शूर वृत्रा वयं तरुत्राः सनुयाम वाजम् ॥५॥

tvā́vato hīndra krátve ásmi tvā́vato 'vitúḥ ṣūra rātaú | víṣvéd áhāni tavishīva ugraṅ ókaḥ kriṇushva harivo ná mardhīḥ || 4 || kútsā eté háryaṣvāya ṣūshám índre sáho devájūtam iyānā́ḥ | satrā́ kridhi suhánā ṣūra vritrā́ vayáṃ tárutrāḥ sanuyāma vā́jam || 5 ||

25

O potent resplendent Lord, when provoked by formidable evil forces of similar strength, you encounter them successfully. O Lord, the friend of man, when the resolute and sharp will, as if lightning, flashes, may you directly come to us for our protection and not to side with others. 1

O resplendent Self, may you smite down our adversaries, who assail us. May you keep far from us the curse of those men, who are revilers. May you bring to us accumulated store of treasures. 2

May hundreds of your succours, O Lord, the handsome-chinned, be granted to the dedicated devotee. May thousands of blessings as well as wealth be bestowed upon me. May you cast the fatal weapon on the mischievous mortal, and grant us splendid fame and riches. 3

O resplendent Lord, the mighty, the hero, the giver of gifts to a needy,—as you are, I depend entirely on your liberality as a protector. May you dwell with me now and ever. O Lord of vital faculties, do not desert us. 4

O the undaunted Lord, these celebrated sages are offering grateful adoration to you, the Lord of mental faculties, soliciting the strength assigned by you to Nature's bounties.

May you make our evil tendencies, O Lord, easy to be vanquished, and may we, safe from peril, enjoy abundance. 5

एवा न इन्द्र वार्यस्य पूर्धि प्र ते महीं सुमतिं वेविदाम ।
इषं पिन्व मघवद्भ्यः सुवीरां यूयं पात स्वस्तिभिः सदा नः ॥६॥

evá na indra váryasya —

|| 6 || ९ ||

(२६) षड्विंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१०॥
न सोम इन्द्रमसुतो ममाद नाब्रह्माणो मघवानं सुतासः ।
तस्मा उक्थं जनये यज्जुजोषन्नृवन्नवीयः शृणवद्यथा नः ॥१॥
उक्थउक्थे सोम इन्द्रं ममाद नीथेनीथे मघवानं सुतासः ।
यदीं सबाधः पितरं न पुत्राः समानदक्षा अवसे हवन्ते ॥२॥
चकार ता कृणवन्नूनमन्या यानि ब्रुवन्ति वेधसः सुतेषु ।
जनीरिव पतिरेकः समानो नि मामृजे पुर इन्द्रः सु सर्वाः ॥३॥
एवा तमाहुरुत शृण्व इन्द्र एको विभक्ता तरणिर्मघानाम् ।
मिथस्तुर ऊतयो यस्य पूर्वीरस्मे भद्राणि सश्चत प्रियाणि ॥४॥

26.

Ná sóma índram ásuto mamada nábrahmāṇo maghávanam sutásaḥ | tásmā ukthám janaye yáj jújoshan nṛiván návīyaḥ ṣriṇávad yáthā naḥ || 1 || ukthá-ukthe sóma índram mamāda nīthé-nīthe maghávānam sutásaḥ | yád īṃ sabádhaḥ pitáraṃ ná putráḥ samānádakshā ávase hávante || 2 || cakára tá kriṇávan nūnám anyá yáni bruvánti vedhásaḥ sutéshu | jánīr iva pátir ékaḥ samānó ní māmṛije púra índraḥ sú sárvāḥ || 3 || evá tám āhur utá ṣriṇva índra éko vibhaktá taráṇir maghánām | mithastúra ūtáyo yásya pūrvír asmé bhadráṇi saṣcata priyáṇi || 4 ||

In this manner, O resplendent Lord, may you content us with precious gifts. May we be blessed to attain again and again your exalted favour. May you bestow upon our opulent persons plenteous spiritual nourishment and worthy posterity. May you and your divine forces ever cherish us with blessings. 6

26

The uneffused love of devotion, if not followed by a prayer, does not please the resplendent Lord, and so also the well-effused love, unless accompanied by a prayer. Therefore, I offer to Him the newly composed prayer as is usually offered to a prince or leader. May He listen to it with care, and be delighted. 1

The devotional love expressed along every laud delight the resplendent Lord. The homage, offered as each psalm is chanted, exhilarate our bounteous Lord. Therefore, devotees, with united effort, invok the Lord, as children call father for help. 2

May He be pleased to perform such acts of favour, as His worshippers, at the time of prayers, proclaim, as having ever been done by the Lord. The Lord, equal to the expediency, takes up the control over all the cities of infidels, as a husband over his wife. 3

Thus they proclaim and celebrate that the resplendent Lord is the sole distributor of treasures and saviour from calamities. His many succours come in close succession. May all delightful benefits be granted to us. 4

एवा वसिष्ठ इन्द्रमूतये नृन्कृष्टीनां वृषभं सुते गृणाति ।
सहस्रिण उप नो माहि वाजान्यूयं पात स्वस्तिभिः सदा नः ॥५॥

evá vásishṭha índram ūtáye nṛín kṛishṭīnā́m vṛishabhám suté gṛiṇāti | sahasríṇa úpa no māhi vā́jān yūyám pāta — || 5 || 10 ||

(२७) सप्तविंशं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥११॥ इन्द्रं नरो नेमधिता हवन्ते यत्पार्या युनजते धियस्ताः ।
शूरो नृषाता शवसश्चकान आ गोमति व्रजे भजा त्वं नः ॥१॥
य इन्द्र शुष्मो मघवन्ते अस्ति शिक्षा सखिभ्यः पुरुहूत नृभ्यः ।
त्वं हि दृळ्हा मघवन्विचेता अपा वृधि परिवृतं न राधः ॥२॥
इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति ।
ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतश्चिदर्वाक् ॥३॥
नू चिन्न इन्द्रो मघवा सहूती दानो वाजं नि यमते न ऊती ।
अनूना यस्य दक्षिणा पीपाय वामं नृभ्यो अभिवीता सखिभ्यः ॥४॥
नू इन्द्र राये वरिवस्कृधी न आ ते मनो ववृत्याम मघाय ।
गोमदश्वावद्रथवद्व्यन्तो यूयं पात स्वस्तिभिः सदा नः ॥५॥

27.

Índram náro nemádhitā havante yát pā́ryā yunájate dhíyas tā́ḥ | ṣū́ro nṛíshātā ṣávasaṣ cakānā́ ā́ gómati vrajé bhajā tvám naḥ || 1 || yá indra ṣúshmo maghavan te ásti ṣíkshā sákhibhyaḥ puruhūta nṛíbhyaḥ | tvám hí dṛiḷhā́ maghavan vícetā ápā vṛidhi párivṛitam ná rā́dhaḥ || 2 || índro rā́jā jágataṣ carshaṇīnā́m ádhi kshámi víshurūpam yád ásti | táto dadāti dāṣúshe vásūni códad rā́dha úpastutaṣ cid arvā́k || 3 || nū́ cin na índro maghávā sáhūtī dānó vā́jam ní yamate na ūtí | ánūnā yásya dákshiṇā pīpā́ya vāmám nṛíbhyo abhívītā sákhibhyaḥ || 4 || nū́ indra rāyé várivas kṛidhī na ā́ te máno vavṛityāma maghā́ya | gómad áṣvāvad ráthavad vyánto yūyám pāta — || 5 || 11 ||

Thus does the celebrated sage glorify the resplendent Lord to render help to worshippers, and for the preservation of mankind. May the Lord bestow upon us strength and wealth in thousands. May you and your divine forces ever cherish us with blessings. 5

27

Men invoke resplendent Lord in life struggles that He may make the hymns they sing. May you, O hero, the benefactor of man, by the dint of power, place us in possession of pastures abounding with cattle. 1

O resplendent, bounteous Lord, invoked by all, give such a sense of discipline to my friends, as is approved by you. O bounteous Lord, you break open strong citadels of darkness. May you discover for us, O discriminator of truth, the treasure, which has been lying concealed till now. 2

The resplendent is the sovereign of the earth and Lord of men. His is the entire wealth that exists on the earth, and he gives riches to the worshipper. May He, glorified by us, enrich us. 3

The affluent and bounteous Lord, when exalted, quickly bestows food to sustain us. His unlimited and unfailing liberality yields much coveted prosperity to men who are His friends. 4

O resplendent Lord, grant quickly wealth for our enrichment ; may we through our adoration gain your compassion. Please grant us riches, comprising of cattle, horses, and chariots. May you and your divine forces ever cherish us with blessings. 5

(२८) अष्टाविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

ब्रह्मा ण इन्द्रोप याहि विद्वानर्वाञ्चस्ते हरयः सन्तु युक्ताः ।
विश्वे चिद्धि त्वा विहवन्त मर्ता अस्माकमिच्छृणुहि विश्वमिन्व ॥१॥
हवं त इन्द्र महिमा व्यानड् ब्रह्म यत्पासि शवसिन्नृषीणाम् ।
आ यद्वज्रं दधिषे हस्त उग्र घोरः सन्क्रत्वा जनिष्ठा अषाळ्हः ॥२॥

28.

Bráhmā na indrópa yāhi vidvā́n arvā́ñcas te hárayaḥ santu yuktā́ḥ | víṣve cid dhí tvā viháv̇anta mártā asmā́kam íc chṛiṇuhi viṣvaminva || 1 || hávaṃ ta indra mahimā́ vy ānaḍ bráhma yát pā́si ṣavasinn ṛíshiṇām | ā́ yád vájraṃ dadhishé hásta ugra ghoráḥ sán krátvā janishṭhā́ áshāḷhaḥ || 2 ||

तव प्रणीतीन्द्र जोहुवानान्त्सं यन्नॄन्न रोदसी निनेथ ।
महे क्षत्राय शवसे हि जज्ञेऽतूतुजिं चित्तूतुजिरशिश्नत् ॥३॥
एभिर्न इन्द्राहभिर्दशस्य दुर्मित्रासो हि क्षितयः पवन्ते ।
प्रति यच्चष्टे अनृतमनेना अव द्विता वरुणो मायी नः सात् ॥४॥
वोचेमेदिन्द्रं मघवानमेनं महो रायो राधसो यद्ददन्नः ।
यो अर्चतो ब्रह्मकृतिमविष्ठो यूयं पात स्वस्तिभिः सदा नः ॥५॥

táva práṇītīndra jóhuvānān sáṃ yán nṛ́īn ná ródasī ninétha | mahé kshatrā́ya ṣávase hí jajñé 'tūtujiṃ cit tū́tujir aṣiṣnat || 3 || ebhír na indrā́habhir daṣasya durmitrā́so hí kshitáyaḥ pávante | práti yác cáshṭe ánṛitam anenā́ áva dvitā́ váruṇo māyī́ naḥ sāt || 4 || vocéméd índram maghávānam enam mahó rāyó rā́dhaso yád dádan naḥ | yó árcato bráhmakṛitim ávishṭho yūyám pāta — || 5 || 12 ||

28

O resplendent Lord, come to our adoration. Let your energies be harnessed and directed here. Being obliged by you, all mortal men severally invoke you, and as such please give ears to our invocation also, O all-impeller. 1

You are endowed with strength, O resplendent Lord, hence you grant prayers of the seers ; may your greatness extend to your invoker also. O the fierce one, when you hold the bolt of punitive justice in your hand, then formidable by your exploits, you become invincible. 2

O resplendent Lord, by your guidance, you conduct your leading men, your zealous worshippers, through space and earth. By nature, you are the giver of strength and protection. May you bestow strength so that the active may overcome the sluggish. 3

O resplendent Lord, presently bless us so that unfriendly men may make atonement. The untruth, which the wise, sinless, and virtuous men find in us, may that through your favour, doubly disappear. 4

We invoke this opulent resplendent Lord for ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper. (O Lord), may you and your divine forces ever cherish us with blessings. 5

(२९) एकोनत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ अयं सोम इन्द्र तुभ्यं सुन्व आ तु प्र याहि हरिवस्तदोकाः ।
पिबा त्वस्य सुषुतस्य चारोर्ददो मघानि मघवन्नियानः ॥१॥
ब्रह्मन्वीर ब्रह्मकृतिं जुषाणोऽर्वाचीनो हरिभिर्याहि तूयम् ।
अस्मिन्नू षु सवने मादयस्वोप ब्रह्माणि शृणव इमा नः ॥२॥
का ते अस्त्यरंकृतिः सूक्तैः कदा नूनं ते मघवन्दाशेम ।
विश्वा मतीरा ततने त्वायाधा म इन्द्र शृणवो हवेमा ॥३॥

29.

Ayáṃ sóma indra túbhyaṃ sunva á tú prá yāhi harivas tádokāḥ | píbā tv àsyá súshutasya cáror dádo maghā́ni maghavann iyānáḥ || 1 || bráhman vīra bráhmakṛitiṃ jushāṇò 'rvācīnó háribhir yāhi tū́yam | asmínn ū shú sávane mādayasvópa bráhmāṇi ṣṛiṇava imā́ naḥ || 2 || kā́ te asty áraṃkṛitiḥ sūktaíḥ kadā́ nūnáṃ te maghavan dāṣema | víṣvā matír ā́ tatane tvāyā́dhā ma indra ṣṛiṇavo hávemā́ || 3 ||

उतो घा ते पुरुष्या३ इदासन्येषां पूर्वेषामशृणोर्ऋषीणाम् ।
अधाहं त्वा मघवञ्जोहवीमि त्वं न इन्द्रासि प्रमतिः पितेव ॥४॥
वोचेमेदिन्द्रं मघवानमेनं महो रायो राधसो यद्ददन्नः ।
यो अर्चतो ब्रह्मकृतिमविष्ठो यूयं पात स्वस्तिभिः सदा नः ॥५॥

utó ghā té purushyā̀ íd āsan yéshām pū́rveshām áṣṛiṇor ṛíshīṇām | ádhāhám tvā maghavañ johavīmi tváṃ na indrāsi prámatiḥ pitéva || 4 || vocéméd índram — || 5 || 13 ||

29

This devotional love is, verily, offered to you, O resplendent Lord ; be with us in the dwellings of our hearts, O master of both the faculties (mental and physical). May you accept this well-effused offering and give us wealth, O bounteous Lord, when we implore you. 1

O hero, the resplendent Lord, accepting our devotion, may you presently come to us speedily with your vigorous faculties, and be exhilarated at our worship, and listen to the prayers that we offer. 2

O bounteous Lord, what satisfaction is to you from our hymns when we offer them to you ? For you alone, we have composed these hymns, indeed. May you hear them, our invocations, O resplendent Lord. 3

These ancient sages, whose praises you have been listening to, are, verily, gem among common men. Hence O bounteous, resplendent Lord, I invoke you. You are our providence, even as a father. 4

We address this opulent resplendent Lord, that He grants us ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper ; (O Lord), may you and your divine forces ever cherish us with blessings. 5

(३०) त्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ आ नो॑ देव॒ शव॑सा याहि शुष्मि॒न्भवा॑ वृ॒ध इ॑न्द्र रा॒यो अ॒स्य ।
म॒हे नृ॒म्णाय॑ नृपते सुवज्र॒ महि॑ क्ष॒त्राय॒ पौंस्या॑य शूर ॥१॥
हव॑न्त उ त्वा॒ हव्यं॒ विवा॑चि त॒नूषु॒ शूराः॒ सूर्य॑स्य सा॒तौ ।
त्वं विश्वे॑षु॒ सेन्यो॒ जने॑षु॒ त्वं वृ॒त्राणि॑ रन्धया सु॒हन्तु॑ ॥२॥
अहा॒ यदि॑न्द्र सु॒दिना॑ व्यु॒च्छान्दधो॒ यत्के॒तुमु॑प॒मं स॒मत्सु॑ ।
न्य१॒ग्निः सी॑द॒दसु॑रो॒ न होता॑ हुवा॒नो अत्र॑ सु॒भगा॑य दे॒वान् ॥३॥

30.

Ā no deva ṣávasā yāhi sushmin bhávā vṛidhá indra rāyó asyá | mahé nṛimṇáya nṛipate suvajra máhi kshatráya paúṅsyāya ṣūra || 1 || hávanta u tvā hávyam vívāci tanúshu ṣúrāḥ súryasya sātaú | tvám víṣveshu sényo jáneshu tvám vṛitráṇi randhayā suhántu || 2 || áhā yád indra sudínā vyuchán dádho yát ketúm upamám samátsu | ny àgníḥ sīdad ásuro ná hótā huvānó átra subhágāya deván || 3 ||

व॒यं ते त इ॑न्द्र॒ ये च॑ देव॒ स्तव॑न्त शूर॒ दद॑तो म॒घानि॑ ।
यच्छा॑ सू॒रिभ्य॑ उप॒मं वरू॑थं स्वा॒भुवो॑ जर॒णाम॑श्नवन्त ॥४॥
वो॒चेमेदिन्द्रं॑ म॒घवा॑नमेनं म॒हो रा॒यो राध॑सो॒ यद्दद॑न्नः ।
यो अर्च॑तो॒ ब्रह्म॑कृति॒मवि॑ष्ठो यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥५॥

vayám té ta indra yé ca deva stávanta ṣūra dádato maghánì | yáchā sūríbhya upamám várūtham svābhúvo jaraṇám aṣnavanta || 4 || vocéméd índram — || 5 || 14 ||

30

O divine, powerful and resplendent Lord, be with us with your strength ; be the augmenter of our riches ; be to us, O king of men, wielder of the punitive justice, to inspire in us vigour, formidable courage, and manliness. 1

O the one worthy to be invoked, warriors call you in the din of life-struggles for safety of their person, and for the long enjoyment of sun-light. You are the foremost fighter among men. May you annihilate our adversaries without difficulty. 2

O resplendent Lord, when shall fair bright days dawn on us and you shall bring your banner near in battles? The valiant ritual fire would sit here as the herald, calling other Nature's bounties for our benefit. 3

O effulgent, resplendent Lord, we are yours, and all they, who adore you and offer rich libations are yours. May you grant to your worshippers excellent abode. May they be hale and hearty, even in old age. 4

We address this opulent resplendent Lord, that He grant us ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper. (O Lord), may you and your divine forces ever cherish us with blessings. 5

(३१) एकत्रिंशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चां गायत्री, (१०-१२) दशम्यादितृचस्य च विराट् छन्दसी ॥

॥१५॥ प्र व इन्द्राय मादनं हर्यश्वाय गायत । सखायः सोमपाव्ने ॥१॥
शंसेदुक्थं सुदानव उत द्युक्षं यथा नरः । चकृमा सत्यराधसे ॥२॥
त्वं न इन्द्र वाजयुस्त्वं गव्युः शतक्रतो । त्वं हिरण्ययुर्वसो ॥३॥

31.

Prá va índrāya mádanaṃ háryaśvāya gāyata | sákhāyaḥ somapā́vne || 1 || śáṅséd ukthám sudā́nava utá dyukshám yáthā náraḥ | cakṛimā́ satyárādhase || 2 || tvā́ṃ na indra vājayús tvā́ṃ gavyúḥ śatakrato | tvā́ṃ hiraṇyayúr vaso || 3 ||

वयमिन्द्र त्वायवोऽभि प्र णोनुमो वृषन् । विद्धी त्व१स्य नो वसो ॥४॥
मा नो निदे च वक्तवेऽर्यो रन्धीरराव्णे । त्वे अपि क्रतुर्मम ॥५॥
त्वं वर्मासि सप्रथः पुरोयोधश्च वृत्रहन् । त्वया प्रति ब्रुवे युजा ॥६॥

vayám indra tvāyávo 'bhí prá ṇonumo vṛishan | viddhí tv àsyá no vaso || 4 || mā́ no nidé ca váktave 'ryó randhīr árāvṇe | tvé ápi krátur máma || 5 || tvā́ṃ vármāsi saprátbaḥ puroyodhā́ś ca vṛitrahan | tváyā práti bruve yujā́ || 6 || 15 ||

॥१६॥ महाँ उतासि यस्य तेऽनु स्वधावरी सहः । मम्नाते इन्द्र रोदसी ॥७॥
तं त्वा मरुत्वती परि भुवद्वाणी सयावरी । नक्षमाणा सह द्युभिः ॥८॥

mahā́ṅ utā́si yásya té 'nu svadhā́varī sáhaḥ | mamnā́te indra ródasī || 7 || tā́ṃ tvā marútvatī pári bhúvad vā́ṇī sayā́varī | nákshamāṇā sahá dyúbhiḥ || 8 ||

31

O friends, sing a delightful hymn to the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love. 1

Let us chant to the bounteous Lord such hymns as other men have been doing ; let us offer it to Him who is truth personified. 2

O resplendent Lord, may you be the winner of nourishment for us ; O the performer of hundreds of benevolent works, may you be the winner of cattle ; O the winner of wealth, be the winner of gold for us. 3

O showerer of blessing, we are faithful to you and glorify you. May you be cognizant of this, O giver of wealth. 4

Subject us not to the reviler, to the abuser, to the miser. In you alone is my strength. 5

O resplendent Lord, destroyer of evils, you are our extensive armour and our front line fighter. With you as my ally, I brave the evils of life. 6

Verily, you are great. Heaven and earth, abounding with food pay homage to your strength, O supreme Lord. 7

May the praises of your adorers ever-going along with you, such as you are, and spreading around with radiance reach you. 8

ऊर्ध्वासस्त्वान्विन्दवो भुवन्दस्ममुप द्यवि । सं ते नमन्त कृष्टयः ॥९॥
प्र वो महे महिवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।
विशः पूर्वीः प्र चरा चर्षणिप्राः ॥१०॥
उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्त विप्राः ।
तस्य व्रतानि न मिनन्ति धीराः ॥११॥
इन्द्रं वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहध्यै ।
हर्यश्वाय बर्हया समापीन् ॥१२॥

ūrdhvásas tvā́nv índavo bhúvan dasmám úpa dyávi | sám te namanta kri-shṭáyaḥ || 9 || prá vo mahé mahivrídhe bharadhvam prácetase prá sumatím krinudhvam | víṣaḥ pūrvíḥ prá carā carsha-ṇiprā́ḥ || 10 || uruvyácase mahíne suvriktím índrāya bráhma janayanta víprāḥ | tásya vratā́ni ná minanti dhírāḥ || 11 || índram vā́ṇīr ánuttamanyum evá satrā́ rā́jānam dadhire sáhadhyai | háryaṣvāya barhayā sám āpín || 12 || 18 ||

(३२) द्वात्रिंशं सूक्तम्

(१-२७) सप्तविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठः, (२६) षड्विंश्या ऋचः पूर्वार्धस्य वासिष्ठः शक्तिर्वा ऋषिः । इन्द्रो देवता । (१-२, ४-२७) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादिसप्तविंशत्यन्तानां च प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती), (३) तृतीयायाश्च द्विपदा विराट् छन्दसी ॥

मो षु त्वा वाघतश्चनारे अस्मन्नि रीरमन् ।
आरात्ताच्चित्सधमादं न आ गहीह वा सन्नुप श्रुधि ॥१॥
इमे हि ते ब्रह्मकृतः सुते सचा मधौ न मक्ष आसते ।
इन्द्रे कामं जरितारो वसूयवो रथे न पादमा दधुः ॥२॥

32.

Mó shú tvā vāghátaṣ canāré asmán ní rīraman | ārā́ttāc cit sadhamā́dam na ā́ gahīhá vā sánn úpa ṣrudhi || 1 || imé hí te brahmakrítaḥ suté sácā mádhau ná máksha ā́sate | índre kā́mam jaritā́ro vasūyávo ráthe ná pā́dam ā́ dadhuḥ || 2 ||

May the ascending drops of devotion reach you, O the destroyer of evils, in heaven. Let all men bow before you in reverence. 9

Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms). 10

The sages compose sacred praises and engender oblations for the sublime, the far pervading resplendent Lord. The wise never violate His statutes. 11

The words of praises truly magnify the glory of the resplendent Lord, the universal monarch, whose wrath is irresistible to overcome. May you urge all associates to glorify the Lord of vital powers. 12

32

Let none, not even your worshippers, for a moment detain you far away from us. Even from long distances, come to our place of worship and hear our prayers. 1

When the homage is effused to you, these hymn-chanters gather like flies swarming round honey. The pious praisers desiring blessings set their hope upon the resplendent Lord, as men set their foot upon a chariot. 2

रायस्कामो वज्रहस्तं सुदक्षिणं पुत्रो न पितरं हुवे ॥३॥
इम इन्द्राय सुन्विरे सोमासो दध्याशिरः ।
ताँ आ मदाय वज्रहस्त पीतये हरिभ्यां याह्योक आ ॥४॥
श्रवच्छ्रुत्कर्ण ईयते वसूनां नू चिन्नो मर्धिषद्गिरः ।
सद्यश्चिद्यः सहस्राणि शता ददन्नकिर्दित्सन्तमा मिनत् ॥५॥

rāyáskāmo vájrahastaṃ sudákshiṇam putró ná pitáraṃ huve || 3 || imá índrāya sunvire sómāso dádhyāṣirah | táñ á mádāya vajrahasta pītáye háribhyāṃ yāhy óka á || 4 || ṣrávac chrútkarṇa īyate vásūnāṃ nú cin no mardhishad gíraḥ | sadyáṣ cid yáḥ sahásrāṇi ṣatá dádan nákir dítsantam á minat || 5 || 17 ||

॥१८ स वीरो अप्रतिष्कुत इन्द्रेण शूशुवे नृभिः ।
यस्ते गभीरा सवनानि वृत्रहन्त्सुनोत्या च धावति ॥६॥
भवा वरूथं मघवन्मघोनां यत्समजासि शर्धतः ।
वि त्वाहतस्य वेदनं भजेमह्या दूणाशो भरा गयम् ॥७॥
सुनोता सोमपाव्ने सोममिन्द्राय वज्रिणे ।
पचता पक्तीरवसे कृणुध्वमित्पृणन्नित्पृणते मयः ॥८॥

sá vīró ápratishkuta índreṇa ṣūṣuve nṛíbhiḥ | yás te gabhīrá sávanāni vṛitrahan sunóty á ca dhávati || 6 || bhávā várūtham maghavan maghónāṃ yát samájāsi ṣárdhataḥ | ví tváhatasya védanam bhajemahy á dūṇáṣo bharā gáyam || 7 || sunótā somapávne sómam índrāya vajríṇe | pácatā paktír ávase kṛiṇudhvám ít pṛiṇánn ít pṛiṇaté máyaḥ || 8 ||

Longing for wealth I call on Him, the benevolent wielder of punitive justice, as a son calls on his father. 3

These elixirs of devotional prayers mixed with the curds of pious action are dedicated to the resplendent Lord. Come to our heart, O wielder of the bolt of justice, with your two vital and mental powers to bless them for our spiritual joy. 4

May He, with ears ever open, listen to our requests for wealth and never despise our prayers. He is the giver of hundreds and thousands. None can desist Him when He is willing to give. 5

O the resplendent Lord, the destroyer of evil, the brave worshipper, who offers prayer to you and eagerly approaches you, he with your blessings is undeterred by any one and is honoured by men. 6

O bounteous Lord, be a defence to the sincere devotees, may you drive the warriors together, and be the discomfiter of our adversaries. May we divide the wealth of him whom you punish. May you, O imperishable, deliver his possessions to us. 7

May you offer the elixir of devotion to its drinker, the possessor of adamentine justice. Make ready the sweet preparations of dedication to please him for winning His favour, for He bestows happiness on him who pleases Him. 8

मा स्रेधत सोमिनो दक्षता महे कृणुध्वं राय आतुजे ।
तरणिरिज्जयति क्षेति पुष्यति न देवासः कवत्नवे ॥९॥
नकिः सुदासो रथं पर्यास न रीरमत् ।
इन्द्रो यस्याविता यस्य मरुतो गमत्स गोमति व्रजे ॥१०॥

mā́ sredhata somino dákshatā mahé kṛiṇudhvám rāyá ātúje | taráṇir íj jayati kshéti púshyati ná devā́saḥ kavatnáve || 9 || nákiḥ sudā́so rátham páry āsa ná rīramat | índro yásyāvitā́ yásya marúto gámat sá gómati vrajé || 10 || 18 ||

गमद्वाजं वाजयन्निन्द्र मर्त्यो यस्य त्वमविता भुवः ।
अस्माकं बोध्यविता रथानामस्माकं शूर नृणाम् ॥११॥
उदिन्न्वस्य रिच्यतेंऽशो धनं न जिग्युषः ।
य इन्द्रो हरिवान्न दभन्ति तं रिपो दक्षं दधाति सोमिनि ॥१२॥
मन्त्रमखर्वं सुधितं सुपेशसं दधात यज्ञियेष्वा ।
पूर्वीश्चन प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा भुवत् ॥१३॥

gámad vā́jaṃ vājáyann indra mártyo yásya tvám avitā́ bhúvaḥ | asmā́kam bodhy avitā́ ráthānām asmā́kaṃ śūra nṛiṇā́m || 11 || úd ín nv àsya ricyaté 'ṅśo dhánaṃ ná jigyúshaḥ | yá índro hárivān ná dabhanti táṃ rípo dákshaṃ dadhāti somíni || 12 || mántram ákharvaṃ súdhitaṃ supéśasaṃ dádhāta yajñíyeshv ā́ | pūrvī́ś caná prásitayas taranti táṃ yá índre kármaṇā bhúvat || 13 ||

कस्तमिन्द्र त्वावसुमा मर्त्यो दधर्षति ।
श्रद्धा इत्ते मघवन्पार्ये दिवि वाजी वाजं सिषासति ॥१४॥
मघोनः स्म वृत्रहत्येषु चोदय ये ददति प्रिया वसु ।
तव प्रणीती हर्यश्व सूरिभिर्विश्वा तरेम दुरिता ॥१५॥

kás tám indra tvā́vasum ā́ mártyo dadharshati | śraddhā́ ít te maghavan pā́rye diví vājī́ vā́jaṃ sishāsati || 14 || maghónaḥ sma vṛitrahátyeshu codaya yé dádati priyā́ vásu | táva práṇītī haryaśva sūríbhir víśvā tarema duritā́ || 15 || 19 ||

O chanters of hymns, do not hesitate ; be active ; pay homage to the great benefactor for riches. Only the active conquers, dwells in peace and thrives. The divine powers favour not the sluggish. 9

No one overturns, or stops the chariot of one who freely gives. The man whom the resplendent Lord and vital principles protect, walks in pastures full of cattle and riches. 10

O resplendent Lord, only that man shall obtain wealth and wisdom, who works hard with devotion and gains your favours for protection. O brave Lord, may you be the preserver of our chariots and our men. 11

Verily, the resplendent Lord's share exceeds that of any one else, like the reward of a victorious. Nobody can overcome Him who is the Lord of vital forces and who gives strength to the participator in noble works. 12

Chant a hymn that is comprehensive, well-uttered and graceful. Never so happens that snares and bonds entangle him who has surrendered himself to Lord by his devotion. 13

O resplendent Lord, what mortal can assail a man who has favour of your support ? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion. 14

Inspire those who for the destruction of their opponents offer valuable homage dear to you. O Lord of vital energies, may we with our noble devotees, pass through all perils under your guidance. 15

६२०

तवेदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम् ।
सत्रा विश्वस्य परमस्य राजसि नकिष्ट्वा गोषु वृण्वते ॥१६॥
त्वं विश्वस्य धनदा असि श्रुतो य ईं भवन्त्याजयः ।
तवायं विश्वः पुरुहूत पार्थिवोऽवस्युर्नाम भिक्षते ॥१७॥
यदिन्द्र यावतस्त्वमेतावदहमीशीय ।
स्तोतारमिद्दिधिषेय रदावसो न पापत्वाय रासीय ॥१८॥
शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।
नहि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता चन ॥१९॥

távéd indrāvamám vásu tvám pushyasi madhyamám | satrā́ víṣvasya paramásya rājasi nákish ṭvā góshu vṛiṇvate || 16 || tvám víṣvasya dhanadā́ asi ṣrutó yá īm bhávanty ājáyaḥ | távāyám víṣvaḥ puruhūta pā́rthivo 'vasyúr nā́ma bhikshate || 17 || yád indra yā́vatas tvám etā́vad ahám īṣīya | stotā́ram íd didhisheya radāvaso ná pāpatvā́ya rāsīya || 18 || ṣíksheyam ín mahayaté divé-dive rāyá ā́ kuhacidvíde | nahí tvád anyán maghavan na ā́pyam vásyo ásti pitā́ caná || 19 ||

तरणिरित्सिषासति वाजं पुरंध्या युजा ।
आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्रुवम् ॥२०॥

६२१

न दुष्टुती मर्त्यो विन्दते वसु न स्रेधन्तं रयिर्नशत् ।
सुशक्तिरिन्मघवन्तुभ्यं मावते देष्णं यत्पार्ये दिवि ॥२१॥

taráṇir ít sishāsati vā́jam púraṃdhyā yujā́ | ā́ va índram puruhūtám name girā́ nemím tásh̤ṭeva sudrvàm || 20 || २० ||

ná dushṭutī́ mártyo vindate vásu ná srédhantaṃ rayír naṣat | suṣáktir ín maghavan túbhyam mā́vate deshṇám yát pā́rye diví || 21 ||

O resplendent Lord, you cherish the vast wealth of the lower order ; also cherish the middling, and you rule over the one that is most precious. In the recovery of wealth and wisdom, no one can resist you. 16

You are renowned as the giver of wealth to every one in all the struggles that occur. O much invoked, all these people of the earth craving your protection implore your name. 17

O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, then I would favour sincere worshippers only and not squander it ever upon wickedness. 18

Each day I would enrich the man who sings my praise, in whatsoever place he were. O bounteous Lord, no kinship is there better than yours; no other is as excellent protector to us as you are. 19

Only an active man who solemnly worships acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the wooden circumference of the wheel. 20

A man does not acquire wealth by an unbecoming praise. Wealth does not come to one who obstructs. O bounteous Lord, in you rests the power of giving to one like me on the day of completion (of this work). 21

अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः ।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥२२॥
न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥२३॥
अभी षतस्तदा भरेन्द्र ज्यायः कनीयसः ।
पुरूवसुर्हि मघवन्त्सनादसि भरेभरे च हव्यः ॥२४॥

abhí tvā ṣūra nonumó 'dugdhā iva dhenávaḥ | íṣānam asyá jágataḥ svardṛíṣam íṣānam indra tasthúshaḥ || 22 || ná tvā́vāñ anyó divyó ná pā́rthivo ná jātó ná janishyate | aṣvāyánto maghavann indra vājíno gavyántas tvā havāmahe || 23 || abhí shatás tád ā́ bharéndra jyā́yaḥ kánīyasaḥ | purūvásur hí maghavan sanā́d ási bháre-bhare ca hávyaḥ || 24 ||

परा णुदस्व मघवन्नमित्रान्त्सुवेदा नो वसू कृधि ।
अस्माकं बोध्यविता महाधने भवा वृधः सखीनाम् ॥२५॥
इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥२६॥
मा नो अज्ञाता वृजना दुराध्यो३ माशिवासो अव क्रमुः ।
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि ॥२७॥

pårā ṇudasva maghavann amítrān suvédā no vásū kṛidhi | asmā́kam bodhy avitā́ mahādhané bhávā vṛidháḥ sákhīnām || 25 || índra krátuṃ na ā́ bhara pitā́ putrébhyo yáthā | ṣikshā ṇo asmín puruhūta yā́mani jīvā́ jyótir aṣīmahi || 26 || mā́ no ájñātā vṛijánā durādhyò mā́ṣivāso áva kramuḥ | tváyā vayám pravátaḥ ṣáṣvatīr apó 'ti ṣūra tarāmasi || 27 || ३१ ||

O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call loudly to you like an unmilked cow (with udders full). 22

No other such as you are, on the earth and heaven, has been in the past or shall be in future O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom. 23

O victorious resplendent Lord, you are the eldest whilst I am the youngest and you have been possessing infinite treasure from the beginning. and therefore, bestow upon me that wealth. We adore you at every solemn worship. 24

O bounteous Lord, may you drive away from us our adversities and render riches easy of acquisition. May you be our good defender in the strife of winning awards. May you be augmenter of prosperity of your friends (such one as I am). 25

O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light. 26

Let no unknown wicked, malevolent, malignant overpower us. May we, protected by you, cross over all the obstructing streams that are rushing down. 27

(३३) त्रयस्त्रिंशं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य (१-९) प्रथमादिनवर्चां मैत्रावरुणिर्वसिष्ठः, (१०-१४) दशम्यादि-
पञ्चानाञ्च वसिष्ठपुत्रा इन्द्रो वा ऋषयः । (१-९) प्रथमादिनवर्चां वसिष्ठपुत्राः, (१०-१४)
दशम्यादिपञ्चानाञ्च वसिष्ठो देवता । त्रिष्टुप् छन्दः ॥

॥२२॥ श्वित्यञ्चो मा दक्षिणतस्कपर्दा धियंजिन्वासो अभि हि प्रमन्दुः ।
उत्तिष्ठन्वोचे परि बर्हिषो नॄन्न मे दूरादवितवे वसिष्ठाः ॥१॥

33.

Ṣvityáñco mā dakshiṇatáskapardā dhiyaṃjinváso abhí hí pramandúḥ | uttíshṭhan voce pári barhísho nṛ́n ná me dūrád ávitave vásishṭhāḥ || 1 ||

दूरादिन्द्रमनयन्ना सुतेन तिरो वैशन्तमति पान्तमुग्रम् ।
पाशद्युम्नस्य वायतस्य सोमात्सुतादिन्द्रोऽवृणीता वसिष्ठान् ॥२॥
एवेन्नु कं सिन्धुमेभिस्ततारेवेन्नु कं भेदमेभिर्जघान ।
एवेन्नु कं दाशराज्ञे सुदासं प्रावदिन्द्रो ब्रह्मणा वो वसिष्ठाः ॥३॥
जुष्टी नरो ब्रह्मणा वः पितॄणामक्षमव्ययं न किला रिषाथ ।
यच्छक्वरीषु बृहता रवेणेन्द्रे शुष्ममदधाता वसिष्ठाः ॥४॥
उद्द्यामिवेत्तृष्णजो नाथितासोऽदीधयुर्दाशराज्ञे वृतासः ।
वसिष्ठस्य स्तुवत इन्द्रो अश्रोदुरुं तृत्सुभ्यो अकृणोदु लोकम् ॥५॥

dūrád índram anayann á suténa tiró vaiṣantám áti pāntam ugrám | pāṣadyumnasya vāyatásya sómāt sutád índro 'vṛiṇītā vásishṭhān || 2 || evén nú kaṃ síndhum ebhis tatārevén nú kam bhedám ebhir jaghāna | evén nú kaṃ dāṣarājñé sudásam právad índro bráhmaṇā vo vasishṭhāḥ || 3 || júshṭī naro bráhmaṇā vaḥ pitṛīṇám áksham avyayaṃ ná kílā rishātha | yác chákvarīshu bṛihatá rávenéndre ṣúshmam ádadhātā vasishṭhāḥ || 4 || úd dyám ivét tṛishṇájo nāthitásó 'dīdhayur dāṣarājñé vṛitásaḥ | vásishṭhasya stuvatá índro aṣrod urúṃ tṛ́tsubhyo akṛiṇod u lokám || 5 || २२ ||

33

My wisest disciples are the ones who are the accomplishers of holy ceremonies and of white complexion. They bear lock of hair on the right side. They give me delight, I call these disciples to sit on the sacred grass (near the altar). May they never stay far from me. 1

Disgracing (the worldly entangling tendencies), they bring from a great distance the mighty soul busy at the pleasures of the lower order, to receive the spiritual offerings (of the liberal donor). The resplendent soul thus hastens to leave the enjoyments offered by impulses originated at the worldly physical level and comes to the camp where it enjoys spiritual experiences of the highest type. 2

In the same manner, the liberal giver is enabled by them to easily cross the river ; in the same manner, through them he easily destroys his adversaries. In like manner, the wisest disciples of the spiritual order through prayer and thereby the resplendent Self defends the liberal devotees in their encounter with the ten senses. 3

O leader of rituals, your progenitors are pleased by your praises. I set in motion the axle of chariot. May you not become inert, since O celebrated sages, by your resounding voices, the resplendent Self gets exhilaration. 4

Suffering from thirst, soliciting rain-water, supported by the fighter for justice in the struggle with ten senses, the sages make the inner-self radiant as the sun. The resplendent Self hears the words of the celebrated sages while they glorify him, and bestows to the fighters for the truth ample room and freedom. 5

दण्डा इवेद्गोअजनास आसन्परिच्छिन्ना भरता अर्भकासः ।
अभवच्च पुरएता वसिष्ठ आदित्तृत्सूनां विशो अप्रथन्त ॥६॥
त्रयः कृण्वन्ति भुवनेषु रेतस्तिस्रः प्रजा आर्या ज्योतिरग्राः ।
त्रयो घर्मास उषसं सचन्ते सर्वाँ इत्ताँ अनु विदुर्वसिष्ठाः ॥७॥
सूर्यस्येव वक्षथो ज्योतिरेषां समुद्रस्येव महिमा गभीरः ।
वातस्येव प्रजवो नान्येन स्तोमो वसिष्ठा अन्वेतवे वः ॥८॥

daṇḍá ivéd goájanāsa āsan párichinnā bharatá arbhakásaḥ | ábhavac ca puraetá vásishṭha ád ít trítsūnām viso aprathanta || 6 || tráyaḥ kriṇvanti bhúvaneshu rétas tisráḥ prajá árya jyótiragrāḥ | tráyo gharmása ushásam sacante sárvāñ ít táñ ánu vidur vásishṭhāḥ || 7 || sūryasyeva vakshátho jyótir eshām samudrásyeva mahimá gabhīráḥ | vátasyeva prajavó nányéna stómo vasishṭhā ánvetave vaḥ || 8 ||

त इन्निण्यं हृदयस्य प्रकेतैः सहस्रवल्शमभि सं चरन्ति ।
यमेन ततं परिधिं वयन्तोऽप्सरस उप सेदुर्वसिष्ठाः ॥९॥
विद्युतो ज्योतिः परि संजिहानं मित्रावरुणा यदपश्यतां त्वा ।
तत्ते जन्मोतैकं वसिष्ठागस्त्यो यत्त्वा विश आजभार ॥१०॥

tá ín niṇyám hṛídayasya práketaiḥ sahásravalṣam abhí sám caranti | yaména tatám paridhím váyanto 'psarása úpa sedur vásishṭhāḥ || 9 || vidyúto jyótiḥ pári saṃjíhānam mitrávaruṇā yád ápaṣyatām tvā | tát te jánmotaíkam vasishṭhāgástyo yát tvā viṣá ājabhára || 10 || 21 ||

The illustrious people find themselves like the stripped bare staves wherewith the herdman drives the cattle. The illustrious people are found defenceless. The celebrated sage, then, becomes their chief and leader. Then the fighters for justice flourish. 6

Three fertilize the world with genial moisture, three are their glorious progeny, of which the chief is the sun, casting light before them. Three communicators of warmth accompany the dawn. Verily, the celebrated sages discover them all. 7

The glory of these sages is like the splendour of the sun and their greatness is as profound as the depth of the ocean. Their course has the velocity of the wind, which can never be surpassed by anyone else. 8

They, by their wisdom, seated in the heart, traverse the hidden thousand-branched world, and the wondrous glories of the firmament, wearing the vesture spread out by the creator. 9

O wisest sage, the faultless preceptor sustains the people. That life of yours is really worth while one in which you know the secrets of cosmic light and plasma and the lustre springing from the lightning. 10

॥२४॥ उतासि मैत्रावरुणो वसिष्ठोर्वश्या ब्रह्मन्मनसोऽधि जातः ।
द्रप्सं स्कन्नं ब्रह्मणा दैव्येन विश्वे देवाः पुष्करे त्वाददन्त ॥११॥
स प्रकेत उभयस्य प्रविद्वान्त्सहस्रदान उत वा सदानः ।
यमेन ततं परिधिं वयिष्यन्नप्सरसः परि जज्ञे वसिष्ठः ॥१२॥
सत्रे ह जाताविषिता नमोभिः कुम्भे रेतः सिषिचतुः समानम् ।
ततो ह मान उदियाय मध्यात्ततो जातमृषिमाहुर्वसिष्ठम् ॥१३॥
उक्थभृतं सामभृतं बिभर्ति ग्रावाणं बिभ्रत्प्र वदात्यग्रे ।
उपैनमाध्वं सुमनस्यमाना आ वो गच्छाति प्रतृदो वसिष्ठः ॥१४॥

utā́si maitrāvaruṇó vasishṭhorváṣyā brahman mánasó 'dhi jātáḥ | drapsáṃ skannáṃ bráhmaṇā daívyena víṣve deváḥ púshkare tvādadanta || 11 || sá praketá ubháyasya pravidvā́n sahásradāna utá vā sádānaḥ | yaména tatáṃ paridhíṃ vayishyánn apsarásaḥ pári jajñe vásishṭhaḥ || 12 || satré ha jātā́v ishitā́ námobhiḥ kumbhé rétaḥ sishicatuḥ samānáṃ | táto ha mā́na úd iyāya mádhyāt táto jātáṃ ṛ́shim āhur vásishṭham || 13 || ukthabhṛ́taṃ sāmabhṛ́taṃ bibharti grā́vāṇam bíbhrat prá vadāty ágre | úpainam ādhvaṃ sumanasyámānā ā́ vo gachāti pratṛido vásishṭhaḥ || 14 || 24 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-१५, १८-२५) प्रथमादिपञ्चदशर्चामष्टादश्यादिनाष्टानां च विश्वे देवाः, (१६) षोडश्या अहिः, (१७) सप्तदश्या अहिर्बुध्न्यो देवताः । (१-२१) प्रथमाद्येकविंशत्यृचां द्विपदा विराट्, (२२-२५) द्वाविंश्यादिचतसृणां च त्रिष्टुप् छन्दसी ।

॥२५॥ प्र शुक्रैतु देवी मनीषा अस्मत्सुतष्टो रथो न वाजी ॥१॥

34

Prá ṣukraitu deví manīshā́ asmát sútashṭo rátho ná vājī́ || 1 ||

Verily, O celebrated sage, you are the son of cosmic light and plasma, born of their mind. Nature's bounties endowed with celestial fervour lay you as a fallen drop on a lotus blossom. 11

He, the sage, cognizant of both worlds (heaven and earth) endowed with many a gift, bestows thousands. He is destined to wear the vesture spun by the creator, and springs forth to life from the wondrous glories of firmament. 12

Consecrated for the sacrifice, propitiated by praises, they, the lords of cosmic light and plasma, pour their life-essence into a water jar from the midst of which uprises cosmic intelligence and from which also, they say, the intelligence of the wise sage is born. 13

O destroyers of nescience, the faultless preceptor comes to you. Welcome him with devoted minds, and he in the foremost station directs the worshipper engaged in prayer, the chanter of the hymn, the assiduous offerer of dedication and he repeats what is to be repeated. 14

34

May our divine and brilliant hymn, well-composed and well-sung, go forth, like a swift chariot. 1

विदुः पृथिव्या दिवो जनित्रं शृण्वन्त्यापो अध क्षरन्तीः ॥२॥
आपश्चिदस्मै पिन्वन्त पृथ्वीर्वृत्रेषु शूरा मंसन्त उग्राः ॥३॥
आ धूर्ष्वस्मै दधाताश्वानिन्द्रो न वज्री हिरण्यबाहुः ॥४॥
अभि प्र स्थाताहेव यज्ञं यातेव पत्मन्त्मना हिनोत ॥५॥
त्मना समत्सु हिनोत यज्ञं दधात केतुं जनाय वीरम् ॥६॥

vidúḥ pṛithivyā́ divó janítram ṣṛiṇvánty ā́po ádha kshárantīḥ || 2 || ā́paṣ cid asmai pínvanta pṛithvī́r vṛitréshu ṣū́rā máṅsanta ugrā́ḥ || 3 || ā́ dhūrshv àsmai dádhātā́ṣvān índro ná vajrī́ híraṇyabāhuḥ || 4 || abhí prá sthātā́heva yajñám yā́teva pátman tmánā hinota || 5 || tmánā samátsu hinóta yajñám dádhāta ketúm jánāya vīrám || 6 ||

उदस्य शुष्माद्भानुर्नार्त बिभर्ति भारं पृथिवी न भूम ॥७॥
ह्वयामि देवाँ अयातुरग्ने साधन्नृतेन धियं दधामि ॥८॥
अभि वो देवीं धियं दधिध्वं प्र वो देवत्रा वाचं कृणुध्वम् ॥९॥
आ चष्ट आसां पाथो नदीनां वरुण उग्रः सहस्रचक्षाः ॥१०॥ ॥२५॥
राजा राष्ट्रानां पेशो नदीनामनुत्तमस्मै क्षत्रं विश्वायु ॥११॥
अविष्टो अस्मान्विश्वासु विक्ष्वद्युं कृणोत शंसं निनित्सोः ॥१२॥
व्येतु दिद्युद्द्विषामशेवा युयोत विष्वग्रपस्तनूनाम् ॥१३॥

úd asya ṣúshmād bhānúr nárta bíbharti bhārám pṛithiví ná bhū́ma || 7 || hváyāmi devā́ñ áyātur agne sā́dhann ṛiténa dhíyam dadhāmi || 8 || abhí vo devī́m dhíyam dadhidhvam prá vo devatrā́ vā́cam kṛiṇudhvam || 9 || ā́ cashṭa āsām pátho nadī́nām váruṇa ugrā́ḥ sahásracakshāḥ || 10 || 25 ||

rā́jā rāshṭrā́nām péṣo nadī́nām ánuttam asmai kshatrám viṣvā́yu || 11 || ávishṭo asmā́n víṣvāsu vikshv ádyum kṛiṇota ṣáṅsam ninitsóḥ || 12 || vy ètu didyúd dvishā́m áṣevā yuyóta víshvag rápas tanū́nām || 13 ||

waters listen to us as they flow along. They know origin of heaven and earth. The vast rivers swell to greet him. The strong and brave men remember him when beset by adversities. 2 3

May you keep the horses of your senses bound to the pole (of chariot) like the golden-armed resplendent soul, the possessor of adamantine will power. 4

May you wake up at the dawn like the sun, ready to perform cosmic sacrifice, and march forward with delight, like a pilgrim on his way. 5

Proceed swiftly to the battle of life and set up a new flag of your victory, O hero, in the service of mankind. 6

Through his own power, he, the sun, ascends as a source of light. It upholds the load of creation, as earth bears living creatures. 7

O fire-divine, I invoke nature's bounties, and not the demons. And I compose a hymn and complete it invoking truth and eternal law. 8

Closely around you, may you revolve your heavenly song and send your invocations to Nature's bounties. 9

The mighty Lord of Venerability beholds with a thousand eyes, the paths, wherein these streams of thoughts run. 10

He is kind of Kings, the glory of the thoughts and his is the resistless sway over all that lives. 11

May He assist us among all people and make song of envious men devoid of light. 12

May the threatening arrow of our opponent passby without harming us. May he put far from us the sins of our bodies. 13

अर्वाञ्चो अग्निर्हव्यान्नमोभिः प्रेष्ठो अस्मा अधायि स्तोमः ॥१४॥
सजूर्देवेभिरपां नपातं सखायं कृध्वं शिवो नो अस्तु ॥१५॥
अब्जामुक्थैरहिं गृणीषे बुध्ने नदीनां रजःसु षीदन् ॥१६॥
मा नोऽहिर्बुध्न्यो रिषे धान्मा यज्ञो अस्य स्रिधदृतायोः ॥१७॥
उत न एषु नृषु श्रवो धुः प्र राये यन्तु शर्धन्तो अर्यः ॥१८॥
तपन्ति शत्रुं स्वर्ण भूमा महासेनासो अमेभिरेषाम् ॥१९॥
आ यन्नः पत्नीर्गमन्त्यच्छा त्वष्टा सुपाणिर्दधातु वीरान् ॥२०॥

ávīn no agnír havyân námobhiḥ préshṭho asmā adhāyi stómaḥ || 14 || sajúr devébhir apā́m nápātam sákhāyam kridhvam sivó no astu || 15 || abjā́m ukthaír áhim griṇīshe budhné nadínām rájassu shídan || 16 || mā́ nó 'hir budhnyò rishé dhān mā́ yajñó asya sridhad ritāyóḥ || 17 || utá na eshú nríshu srávo dhuḥ prá rāyé yantu sárdhanto aryáḥ || 18 || tápanti sátrum svàr ná bhū́mā mahásenāso ámebhir eshām || 19 || ā́ yán naḥ pátnīr gámanty áchā tváshṭā supāṇír dádhātu vīrán || 20 || 20 ||

॥२७॥ प्रति नः स्तोमं त्वष्टा जुषेत स्यादस्मे अरमतिर्वसूयुः ॥११॥ २१
ता नो रासन्रातिषाचो वसून्या रोदसी वरुणानी शृणोतु ।
वरूत्रीभिः सुशरणो नो अस्तु त्वष्टा सुदत्रो वि दधातु रायः ॥२२॥
तन्नो रायः पर्वतास्तन्न आपस्तद्रातिषाच ओषधीरुत द्यौः ।
वनस्पतिभिः पृथिवी सजोषा उभे रोदसी परि पासतो नः ॥२३॥
अनु तदुर्वी रोदसी जिहातामनु द्युक्षो वरुण इन्द्रसखा ।
अनु विश्वे मरुतो ये सहासो रायः स्याम धरुणं धियध्यै ॥२४॥

práti na stómam tváshṭā jusheta syád asmé arámatir vasūyúḥ || 21 || tá no rāsan rātisháco vásūny á ródasī varuṇāní sriṇotu | várūtrībhiḥ suśaraṇó no astu tváshṭā sudátro ví dadhātu ráyaḥ || 2 ... no ráyaḥ párvatās tán na ápas tád rātisháca óshadh... i dyaúḥ | vánaspátibhiḥ prithiví sajóshā ubhé ródasī pári pāsato naḥ || 23 || ánu tád urví ródasī jihātām ánu dyukshó váruṇa índrasakhā | ánu víśve marúto yé saháso rāyáḥ syāma dharúṇam dhiyádhyai || 24 ||

O fire-divine, acceptor of our dedications, may you help us through our prayer ; we sing our dearest song to please him. 14

In accord with the divine cosmic forces, may the grand son of the waters—the fire-divine, be helpful to us. 15

With laudations I glorify the serpent of clouds, born of waters. He stays beneath the streams of the middle air. 16

Never may the cloud of mid-space harm us ; let not the sacrificial acts of this faithful servant be disregarded. 17

May they grant food to our people. Let our foes contending for our riches perish. 18

The leading great groups, with their fierce attacks, burn their opponents as the sun (scorches) the earth. 19

When our wives come near to us, may He, the divine creator give us brave sons. 20

May the creator find our hymn of praise acceptable and may He, who is of comprehensive understanding, be inclined to give us wealth. 21

May they, who are lavish in gifts, bestow upon us treasures, that we long for. May the bounties of heaven and earth along with the bounties of ocean listen to our prayers. May the generous creator, together with these protectresses be our sure refuge ; may he, our lord, give us riches. 22

So, may rich mountains and the flowing waters, the liberal ones, and herbs growing on the band, the pair of heaven and the earth consentient with the forest lords, and both the world-halves, pressure for us those riches. 23

May both the wide worlds consent, and the celestial ocean associated with the sun consent. May all the victorious vital principles consent, so that, who become worthy possessors of long-lasting precious wealth. 24

तन्न इन्द्रो वरुणो मित्रो अग्निराप ओषधीर्वनिनो जुषन्त ।
शर्मन्त्स्याम मरुतामुपस्थे यूयं पात स्वस्तिभिः सदा नः ॥२५॥

tán na índro váruṇo mitró agnír ápa óshadhīr vaníno jushanta | ṣárman syāma marútām upásthe yūyám pāta — || 25 || 27 ||

(३५) पञ्चत्रिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२८॥ शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ ॥१॥
शं नो भगः शमु नः शंसो अस्तु शं नः पुरन्धिः शमु सन्तु रायः ।
शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो अस्तु ॥२॥
शं नो धाता शमु धर्ता नो अस्तु शं न उरूची भवतु स्वधाभिः ।
शं रोदसी बृहती शं नो अद्रिः शं नो देवानां सुहवानि सन्तु ॥३॥
शं नो अग्निर्ज्योतिरनीको अस्तु शं नो मित्रावरुणावश्विना शम् ।
शं नः सुकृतां सुकृतानि सन्तु शं न इषिरो अभि वातु वातः ॥४॥
शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु ।
शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ॥५॥

35.

Ṣáṃ na indrāgní bhavatām ávobhiḥ ṣáṃ na índrāváruṇā rātáhavyā | ṣám índrāsómā suvitáya ṣáṃ yóḥ ṣáṃ na índrāpūsháṇā vájasātau || 1 || ṣáṃ no bhágaḥ ṣám u naḥ ṣáṅso astu ṣáṃ naḥ púraṃdhiḥ ṣám u santu ráyaḥ | ṣáṃ naḥ satyásya suyámasya ṣáṅsaḥ ṣáṃ no aryamá purujātó astu || 2 || ṣáṃ no dhātá ṣám u dhartá no astu ṣáṃ na urūcí bhavatu svadhábhiḥ | ṣáṃ ródasī bṛihatí ṣáṃ no ádriḥ ṣáṃ no devánāṃ suhávāni santu || 3 || ṣáṃ no agnír jyótiranīko astu ṣáṃ no mitrávárunāv aṣvínā ṣám | ṣáṃ naḥ sukṛítāṃ sukṛitáni santu ṣáṃ na ishiró abhí vātu vátaḥ || 4 || ṣáṃ no dyávāpṛithiví pūrváhūtau ṣám antárikshaṃ dṛiṣáye no astu | ṣáṃ na óshadhīr vaníno bhavantu ṣáṃ no rájasas pátir astu jishṇúḥ || 5 || 28 ||

May our Lord, the master of all Nature's bounties such as, the lightning, the ocean, the sun, the fire, rivers, herbs and trees accept the praise we offer. May we, reclining on the bosom of vital principles, attain fertility. May they all ever cherish us with blessings. 25

35

May the sun and fire, with their blessing aids, be for our happiness ; may the sun and the ocean, to whom homage is offered, be for our happiness ; may the sun and moon be for our happiness, and comfort, along with prosperity ; may the sun and sustenance be for happiness in life struggles. 1

May the prosperity be for our happiness ; may the discipline be for happiness ; may the intellectual pursuits be for our happiness ; may the riches be for happiness ; may the variously-manifested law and order be for our happiness. 2

May the people of creativity be for happiness ; may the people incharge of sustenance be for our happiness ; may the wide earth, with its provisions, be for happiness. May the vast heaven and earth be for happiness ; may the mountains be for happiness ; may our pious invocations of Nature's bounties secure us happiness. 3

May the fire, with the splendour of countenance be for our happiness ; may the cosmic light and plasma, and the pair of twin-divines be for our happiness. May the noble actions of the pious be for our happiness ; may the impetuous wind blow for our happiness. 4

May the heaven and earth invoked from the earliest times, be for our happiness ; may the mid-space be for our happiness with charming appearance. May the herbs and the forest trees, be for our happiness, may the victorious Lord of the distant regions, be favourable to our felicity. 5

शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः ।
शं नो रुद्रो रुद्रेभिर्जलाषः शं नस्त्वष्टा ग्नाभिरिह शृणोतु ॥६॥
शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः शमु सन्तु यज्ञाः ।
शं नः स्वरूणां मितयो भवन्तु शं नः प्रस्वः शम्वस्तु वेदिः ॥७॥

ṣáṃ na índro vásubhir devó astu ṣám ādityébhir váruṇaḥ susáṅsaḥ | ṣáṃ no rudró rudrébhir jálāshaḥ ṣáṃ nas tvashṭā gnábhir ihá ṣriṇotu || 6 || ṣáṃ naḥ sómo bhavatu bráhma ṣáṃ naḥ ṣáṃ no grávāṇaḥ ṣám u santu yajñáḥ | ṣáṃ naḥ ṣvárūṇām mitáyo bhavantu ṣáṃ naḥ prasvàḥ ṣám v astu védiḥ || 7 ||

शं नः सूर्य उरुचक्षा उदेतु शं नश्चतस्रः प्रदिशो भवन्तु ।
शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु सन्त्वापः ॥८॥
शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः ।
शं नो विष्णुः शमु पूषा नो अस्तु शं नो भवित्रं शम्वस्तु वायुः ॥९॥
शं नो देवः सविता त्रायमाणः शं नो भवन्तूषसो विभातीः ।
शं नः पर्जन्यो भवतु प्रजाभ्यः शं नः क्षेत्रस्य पतिरस्तु शंभुः ॥१०॥

ṣáṃ naḥ sūrya urucákshā úd etu ṣáṃ nas cátasraḥ pradíṣo bhavantu | ṣáṃ naḥ párvatā dhruváyo bhavantu ṣáṃ naḥ síndhavaḥ ṣám u santv ápaḥ || 8 || ṣáṃ no áditir bhavatu vratébhiḥ ṣáṃ no bhavantu marútaḥ svarkáḥ | ṣáṃ no víshṇuḥ ṣáṃ u pūshá no astu ṣáṃ no bhavítraṃ ṣám v astu vāyúḥ || 9 || ṣáṃ no deváḥ savitá tráyamāṇaḥ ṣáṃ no bhavantūsháso vibhātíḥ | ṣáṃ naḥ parjányo bhavatu prajábhyaḥ ṣáṃ naḥ kshétrasya pátir astu ṣambhúḥ || 10 || 29 ||

May the divine sun, with the life-giving elements, grant us happiness ; may the justly-praised ethereal ocean with the numerous suns, be friendly to our happiness ; may the grief-assuaging cosmic vitality, with the vital breaths, bless us for our happiness ; may the architect of universe, with attributes of Nature's bounties, be with us for our happiness ; and hear us at this solemnity. 6

May the moon be source of our happiness ; may the prayers promote our happiness ; may the clouds be source of our happiness. May the sacred work and worship be source of our happiness ; may the measured lengths of the pillars of ceremonial hall be conducive to our felicity ; may the well-grown herbs be for our happiness ; may the altar be raised for our happiness. 7

May the sun with extensive radiance rise for our happiness ; may the four quarters of the horizon be auspicious to us. May the firm-set mountains bless us for our happiness ; may the rivers, may the waters be for our happiness. 8

May the mother infinity, through holy observances, be for our happiness ; may the glowing vital principles be for our happiness ; may the all-pervading one, the nourishing one, be for our happiness ; may the cosmic waters be propitious to us ; may the wind blow for our happiness. 9

May the divine refulgent Lord, the saviour, be for happiness ; may the radiant dawns be propitious to us. May the clouds be propitious for our people ; may the sovereign Lord of universe bless us for happiness. 10

शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।
शमभिषाचः शमु रातिषाचः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥११॥
शं नः सत्यस्य पतयो भवन्तु शं नो अर्वन्तः शमु सन्तु गावः ।
शं न ऋभवः सुकृतः सुहस्ताः शं नो भवन्तु पितरो हवेषु ॥१२॥

ṣáṃ no devā́ viṣvádevā bhavantu ṣáṃ sárasvatī sahá dhībhír astu | ṣám abhisháćaḥ ṣám u rātisháćaḥ ṣáṃ no divyā́ḥ pā́rthivāḥ ṣáṃ no ápyāḥ || 11 || ṣáṃ naḥ satyásya pátayo bhavantu ṣáṃ no árvantaḥ ṣám u santu gā́vaḥ | ṣáṃ na ṛibhávaḥ sukṛ́taḥ suhástāḥ ṣáṃ no bhavantu pitáro háveshu || 12 ||

शं नो अज एकपाद्देवो अस्तु शं नोऽहिर्बुध्न्यः शं समुद्रः ।
शं नो अपां नपात्पेरुरस्तु शं नः पृश्निर्भवतु देवगोपा ॥१३॥
आदित्या रुद्रा वसवो जुषन्तेदं ब्रह्म क्रियमाणं नवीयः ।
शृण्वन्तु नो दिव्याः पार्थिवासो गोजाता उत ये यज्ञियासः ॥१४॥
ये देवानां यज्ञिया यज्ञियानां मनोर्यजत्रा अमृता ऋतज्ञाः ।
ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥१५॥

ṣáṃ no ajá ékapād devó astu ṣáṃ nó 'hir budhnyàḥ ṣáṃ samudráḥ | ṣáṃ no apā́ṃ nápāt perúr astu ṣáṃ naḥ pṛ́ṣnir bhavatu devágopā || 13 || ādityā́ rudrā́ vásavo jushantedám bráhma kriyámāṇaṃ návīyaḥ | ṣṛiṇvántu no divyā́ḥ pā́rthivāso gójāta utá yé yajñíyāsaḥ || 14 || yé devā́nāṃ yajñíyā yajñíyānām mánor yájatrā amṛ́tā ṛitajñā́ḥ | té no rāsantām urugāyám adyá yūyám pāta — || 15 || 10 ||

May all the divine universal Nature's bounties be for our happiness ; may the divine speech, with holy thoughts, be gracious ; may the persons assisting at our sacred works and those who liberally and large-heartedly give, be conducive to our happiness ; may all celestial, terrestrial, and aquatic powers be for our happiness. 11

May the sustainers of eternal truths, be propitious to our happiness ; may the horses, the cattle, contribute to our happiness ; may the virtuous, the dextrous men of experience and wisdom, confer felicity to us ; may the senior sages be kind to us and respond to our invocations in rituals and ceremonies. 12

May the divine unborn Lord, the one-footed (in whose one foot measure is the entire universe) bless us for our happiness ; may the clouds of mid-space confer happiness ; may the cosmic oceans be for happiness ; may the heat and electricity, born of water, be gracious, and may the mid-space, the sky, guarded by divine powers, be for our happiness. 13

May the cosmic suns, the cosmic winds, and the planets of abode be gratified by this new hymn, which we now repeat ; may all the divines of celestial and terrestrial worlds, progeny of cows and those, who perform worship, hear our invocations. 14

May those, who are most adorable among divinely revered, those who have been honoured by all men, those who are immortal, the observers of truth, grant us today widely-spoken reputation ; and may you Lord along with the divine forces ever cherish us with blessings. 15

(३६) षट्त्रिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

प्र ब्रह्मैतु सदनादृतस्य वि रश्मिभिः ससृजे सूर्यो गाः ।
वि सानुना पृथिवी सस्र उर्वी पृथु प्रतीकमध्येधे अग्निः ॥१॥
इमां वां मित्रावरुणा सुवृक्तिमिषं न कृण्वे असुरा नवीयः ।
इनो वामन्यः पदवीरदब्धो जनं च मित्रो यतति ब्रुवाणः ॥२॥

36.

Prá bráhmaitu sádanād ṛitásya ví raṣmíbhiḥ sasṛije sū́ryo gā́ḥ | ví sā́nunā pṛithivī́ sasra urvī́ pṛithú prátīkam ádhy édhe agníḥ ‖ 1 ‖ imā́ṃ vām mitrāvaruṇā suvṛiktím íshaṃ ná kriṇve asurā návīyaḥ | inó vām anyáḥ padavī́r ádabdho jánaṃ ca mitró yatati bruvāṇáḥ ‖ 2 ‖

आ वातस्य ध्रजतो रन्त इत्या अपीपयन्त धेनवो न सूदाः ।
महो दिवः सदने जायमानोऽचिक्रदद्वृषभः सस्मिन्नूधन् ॥३॥
गिरा य एता युनजद्धरी त इन्द्र प्रिया सुरथा शूर धायू ।
प्र यो मन्युं रिरिक्षतो मिनात्या सुक्रतुमर्यमणं ववृत्याम् ॥४॥
यजन्ते अस्य सख्यं वयश्च नमस्विनः स्व ऋतस्य धामन् ।
वि पृक्षो बाबधे नृभिः स्तवान इदं नमो रुद्राय प्रेष्ठम् ॥५॥

ā́ vā́tasya dhrájato ranta ityā́ ápīpayanta dhenávo ná sū́dāḥ | mahó diváḥ sádane jā́yamānó 'cikradad vṛishabháḥ sásminn ū́dhan ‖ 3 ‖ girā́ yá etā́ yunájad dhárī ta índra priyā́ surā́thā ṣūra dhāyū́ | prá yó manyúṃ rírikshato mináty ā́ sukrátum aryamáṇam vavṛityām ‖ 4 ‖ yájante asya sakhyáṃ váyaṣ ca namasvínaḥ svá ṛitásya dhā́man | ví pṛ́ksho bābadhe nṛ́bhi stávāna idáṃ námo rudrā́ya préshṭham ‖ 5 ‖ 1 ‖

Let the prayer proceed from the hall of the sacrifice, to the distant sun, the rays of which cause waters to flow. The spacious earth far extends with lofty mountains studded, as if, and fire blazes on the extensive plains. 1

O powerful light-divine and plasma-divine, and the vital breath, to you I offer this new praise, as if it were sacrificial food ; one of you (plasma-divine), the invincible lord is the guide to the path of virtue, and second one (light-divine) when praised, animates men to action. 2

The movements of the gliding wind sport around, like milk-yielding kine. The springs are filled to overflowing. The mighty rain-cloud, generated in the dwelling of the lofty heaven, has been roaring in his place of residence in the midspace. 3

O brave, radiant sun, may I bring here with my song the wise ordainer, the expert who yokes dear, graceful and vigorous horses to your chariot and who baffles the wrath of the malevolent. 4

Let the offerers of adoration, engaged in pious acts, worship the Lord of cosmic vitality, in their own hall of ceremony. Praised by the leaders of sacred worship, he lavishes food upon them. This most acceptable adoration is addressed to the Lord of cosmic vitality. 5

॥२॥ आ यत्साकं यशसो वावशानाः सरस्वती सप्तथी सिन्धुमाता ।
याः सुष्वयन्त सुदुघाः सुधारा अभि स्वेन पयसा पीप्यानाः ॥६॥
उत त्ये नो मरुतो मन्दसाना धियं तोकं च वाजिनोऽवन्तु ।
मा नः परि ख्यदक्षरा चरन्त्यवीवृधन्युज्यं ते रयिं नः ॥७॥
प्र वो महीमरमतिं कृणुध्वं प्र पूषणं विदथ्यं न वीरम् ।
भगं धियोऽवितारं नो अस्याः सातौ वाजं रातिषाचं पुरंधिम् ॥८॥
अच्छायं वो मरुतः श्लोक एत्वच्छा विष्णुं निषिक्तपामवोभिः ।
उत प्रजायै गृणते वयो धुर्यूयं पात स्वस्तिभिः सदा नः ॥९॥

á yát sākám yaṣáso vāvaṣānáḥ sárasvatī saptáthī síndhumātā | yáḥ sushváyanta sudúghāḥ sudhārá abhí svéna páyasā pípyānāḥ || 6 || utá tyé no marúto mandasānā́ dhíyam tokám ca vājíno 'vantu | má naḥ pári khyad áksharā cáranty ávīvṛidhan yújyam té rayím naḥ || 7 || prá vo mahím arámatim kṛiṇudhvam prá pūsháṇam vidathyàm ná vīrám | bhágam dhiyò 'vitáram no asyáḥ sātaú vájam rātisháċam púramdhim || 8 || áchāyám vo marutaḥ ṣlóka etv áchā víshṇum nishiktapám ávobhiḥ | utá prajáyai gṛiṇaté váyo dhur yūyám pāta — || 9 || 2 ||

(३७) सप्तत्रिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवता । त्रिष्टुप् छन्दः ॥

॥३॥ आ वो वाहिष्ठो वहतु स्तवध्यै रथो वाजा ऋभुक्षणो अमृक्तः ।
अभि त्रिपृष्ठैः सवनेषु सोमैर्मदे सुशिप्रा महभिः पृणध्वम् ॥१॥
यूयं ह रत्नं मघवत्सु धत्थ स्वर्दृश ऋभुक्षणो अमृक्तम् ।
सं यज्ञेषु स्वधावन्तः पिबध्वं वि नो राधांसि मतिभिर्दयध्वम् ॥२॥

37.

Á vo váhishṭho vahatu stavádhyai rátho vājā ṛibhukshaṇo ámṛiktaḥ | abhí tripṛishṭhaíḥ sávaneshu sómair máde suṣiprā mahábhiḥ pṛiṇadhvam || 1 || yūyám ha rátnam maghávatsu dhattha svardṛíṣa ṛibhukshaṇo ámṛiktam | sám yajñéshu svadhāvantaḥ pibadhvam ví no rádhāṅsi matíbhir dayadhvam || 2 ||

May the seventh stream of the cosmic river, the mother of the ocean, and those rivers that flow copious and fertilizing, bestowing abundance of food, and nourishing the people by their waters, come at once together. 6

May these joyous and swift-going, cloud-bearing winds be favourable to our worship and our offspring ; let not the imperishable divine speech of wisdom ignore us ; may she be kind to us and may both jointly augment our riches. 7

May you, (O devotees), invoke the unresisting earth, and the adorable hero, the Lord, that nourishes. May you invoke the gracious Lord, the protector of our worship, the source of strength, the sustainer of old, the liberal giver of gifts to our solemnity. 8

May this our song of appreciation reach you, O vital principles, and may it reach the all-pervading wind, guardian of the embryo with his protecting faculties. May

they both bestow upon me, their adorer, progeny and food ; and may you, O Lord, with all divine forces, ever cherish us with blessings. 9

37

O men of physical strength and men of enlightenment, let your capacious, commendable, and unobstructed chariot bring you hither. O handsome, may you, with the copious triply-combined libations (milk products, herbs and cereals), poured out for your exhilaration at our sacrifices, be delighted. 1

O men of enlightenment and possessors of strengthening food, beholders of heavenly light, preserve unblemished riches for our noble men. May you gladly, and with favourable attitude of kindness, accept our loving devotion at our solemnities, and bestow upon us riches. 2

उवोचिथ हि मघवन्देष्णं महो अर्भस्य वसुनो विभागे ।
उभा ते पूर्णा वसुना गभस्ती न सूनृता नि यमते वसव्या ॥३॥
त्वमिन्द्र स्वयशा ऋभुक्षा वाजो न साधुरस्तमेष्यृक्वा ।
वयं नु ते दाश्वांसः स्याम ब्रह्म कृण्वन्तो हरिवो वसिष्ठाः ॥४॥
सनितासि प्रवतो दाशुषे चिद्याभिर्विवेषो हर्यश्व धीभिः ।
ववन्मा नु ते युज्याभिरूती कदा न इन्द्र राय आ दशस्येः ॥५॥

uvócitha hí maghavan deshṇám mahó árbhasya vásuno vibhāgé | ubhá te pūrṇá vásunā gábhastī ná sūnṛ́tā ní yamate vasavyā̀ || 3 || tvám indra sváyaṣā ṛibhukshā́ vā́jo ná sādhúr ástam eshy ṛ́kvā | vayáṃ nú te dāṣvā́ṅsaḥ syāma bráhma kriṇvánto harivo vásishṭhāḥ || 4 || sánitāsi praváto dāṣúshe cid yā́bhir vívesho haryaṣva dhībhíḥ | vavanmā́ nú te yújyābhir ūtí kadā́ na indra rāyá ā́ daṣasyeḥ || 5 || ɔ ||

४४॥ वासयसीव वेधसस्त्वं नः कदा न इन्द्र वचसो बुबोधः ।
अस्तं तात्या धिया रयिं सुवीरं पृक्षो नो अर्वा न्युहीत वाजी ॥६॥
अभि यं देवी निर्ऋतिश्चिदीशे नक्षन्त इन्द्रं शरदः सुपृक्षः ।
उप त्रिबन्धुर्जरदष्टिमेत्यस्ववेशं यं कृणवन्त मर्ताः ॥७॥
आ नो राधांसि सवितः स्तवध्या आ रायो यन्तु पर्वतस्य रातौ ।
सदा नो दिव्यः पायुः सिषक्तु यूयं पात स्वस्तिभिः सदा नः ॥८॥

vāsáyasīva vedhásas tváṃ naḥ kadā́ na indra vácaso bubodhaḥ | ástaṃ tātyā́ dhiyā́ rayíṃ suvíram pṛikshó no árvā ny ùhīta vājí || 6 || abhí yáṃ deví nírṛitiṣ cid íṣe nákshanta índraṃ ṣarádaḥ supṛ́kshaḥ | úpa tribandhúr jarádashṭim ety ásvavesaṃ yáṃ kriṇávanta mártāḥ || 7 || ā́ no rádhāṅsi savita stavádhyā ā́ rā́yo yantu párvatasya rātaú | sádā no divyáḥ pāyúḥ sishaktu yūyám pāta — || 8 || ४ ||

O bounteous one, you are well known for the judicial discrimination whilst distributing riches, whether small or ample, for both your hands are full of treasure, and it is your goodness that nothing restrains you from giving generously. 3

O divine soul, far-famed like a man of enlightenment and physical strength, you are the fulfiller of aspirations. May you come to the home of the worshipper. O Lord of vital faculties, may we, the celebrated priests, offer our appreciations to you along with oblations. 4

O Lord of vital faculties, you are the giver of increasing wealth to the dedicated devotee, by whose sacred works and thoughts, you are glorified. When would you bestow upon us riches ? When would we feel secure by your appropriate protection ? 5

When, O resplendent Lord, will you appreciate our praise, and establish us, your adorers, in comfortable homes ? May your horse-like swift faculties, influenced by our protracted solemnity, convey food and wealth with brave children to our homes. 6

The resplendent sun is the upholder of the three regions like a brother. The mother earth along with her autumns, rich in plenteous food, invokes him. The mortals let not rest him at his home. 7

O divine creator, may the riches worthy of laudation come to us ; the riches that are in the bestowal of rain clouds. May the celestial protector of all, ever preserve us ; and may you, with your divine forces, ever cherish us with blessings. 8

(३८) अष्टात्रिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-६) प्रथमादिषडृचां सविता, (६) षष्ठ्या उत्तरार्धस्य भगो वा, (७-८) सप्तम्यष्टम्योश्च वाजिनो देवताः । त्रिष्टुप् छन्दः ॥

॥५॥ उदु ष्य देवः सविता ययाम हिरण्ययीममतिं यामशिश्रेत् ।
नूनं भगो हव्यो मानुषेभिर्वि यो रत्ना पुरूवसुर्दधाति ॥१॥
उदु तिष्ठ सवितः श्रुध्य१स्य हिरण्यपाणे प्रभृतावृतस्य ।
व्यु१र्वीं पृथ्वीममतिं सृजान आ नृभ्यो मर्तभोजनं सुवानः ॥२॥
अपि ष्टुतः सविता देवो अस्तु यमा चिद्विश्वे वसवो गृणन्ति ।
स नः स्तोमान्नमस्य१श्चनो धाद्विश्वेभिः पातु पायुभिर्नि सूरीन् ॥३॥

38.

Úd u shyá deváḥ savitá́ yayāma hiraṇyáyīm amátim yám áṣiṣreṭ | nūnám bhágo hávyo mánushebhir ví yó rátnā purūvásur dádhāti || 1 || úd u tishṭha savitaḥ ṣrudhy àsyá híraṇyapāṇe prábhṛitāv ṛitásya | vy ùrvím pṛithvím amátim sṛijāná á́ nṛíbhyo martabhójanam suvānáḥ || 2 || ápi shṭutáḥ savitá́ devó astu yám á́ cid víṣve vásavo gṛiṇánti | sá na stómān namasyàṣ cáno dhād víṣvebhiḥ pātu pāyúbhir ní sūrín || 3 ||

अभि यं देव्यदितिर्गृणाति सवं देवस्य सवितुर्जुषाणा ।
अभि सम्राजो वरुणो गृणन्त्यभि मित्रासो अर्यमा सजोषाः ॥४॥
अभि ये मिथो वनुषः सपन्ते रातिं दिवो रातिषाचः पृथिव्याः ।
अहिर्बुध्न्य उत नः शृणोतु वरूत्र्येकधेनुभिर्नि पातु ॥५॥

abhí yám devy áditir gṛiṇáti savám devásya savitúr jushāṇá́ | abhí samrá́jo váruṇo gṛiṇanty abhí mitrá́so aryamá́ sajóshāḥ || 4 || abhí yé mithó vanúshaḥ sápante rātím divó rātishácaḥ pṛithivyáḥ | áhir budhnyà utá naḥ ṣṛiṇotu várūtry ékadhenubhir ní pātu || 5 ||

38

The sun-divine has diffused the golden lustre on high skies from his halo around him ; verily, the gracious sun is to be adored since he abounds in wealth that he distributes amongst men. 1

O sun-divine effulgent as golden rays, may you rise up, and hear solicitations of devotees at the time of worship. While diffusing light over the spacious earth, bestow human enjoyment upon men. 2

May the sun-divine, the source of light and energy, be glorified with praise to whom all Nature's bounties also pay reverence. May that Lord, worthy of our salutations, relish our praises and devotion. May he always bless the enlightened devotees with all his protections. 3

The mother infinity delighting at the manifestation of the divine source of light and heat glorifies him. The supreme sovereigns, the source of cosmic light, life and law, and other divinities consentaneously sing her praises. 4

They, the householders, who are solicitous as well as dispensers of wealth mutually and together adore and sing praises of heaven and earth. May the (lightning of clouds, the fire of midspace) hear us and may the venerable mother cherish us with brilliant words of blessings. 5

अनु तन्नो जास्पतिर्मंसीष्ट रत्नं देवस्य सवितुरियानः ।
भगमुग्रोऽवसे जोहवीति भगमनुग्रो अध याति रत्नम् ॥६॥
शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।
जम्भयन्तोऽहिं वृकं रक्षांसि सनेम्यस्मद्युयवन्नमीवाः ॥७॥
वाजेवाजेऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥८॥

ánu tán no jā́s-
pátir maṅsīshṭa rátnam devásya savitúr iyānáḥ | bhágam ugró 'vase jóhavīti bhágam ánugro ádha yāti rátnam || 6 ||
śám no bhavantu vājíno háveshu devátātā mitádravaḥ svar-
kā́ḥ | jambháyanto 'him vṛíkam rákshāṅsi sánemy asmád yuyavann ámīvāḥ || 7 || vā́je-vāje 'vata vājino no dháneshu viprā amṛitā ṛitajñāḥ | asyá mádhvaḥ pibata mādáyadhvam tṛiptā́ yāta pathíbhir devayā́naiḥ || 8 || 5 ||

(३९) एकोनचत्वारिंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥६॥ ऊर्ध्वो अग्निः सुमतिं वस्वो अश्रेत्प्रतीची जूर्णिर्देवतातिमेति ।
भेजाते अद्री रथ्येव पन्थामृतं होता न इषितो यजाति ॥१॥
प्र वावृजे सुप्रया बर्हिरेषामा विश्पतीव बीरिट इयाते ।
विशामक्तोरुषसः पूर्वहूतौ वायुः पूषा स्वस्तये नियुत्वान् ॥२॥

39.

Ūrdhvó agníḥ sumatím vásvo aśret pratīcī́ jūrṇír devátātim eti | bhejāte ádrī rathyèva pánthām ṛitám hótā na ishitó yajāti || 1 || prá vāvṛije suprayā́ barhír eshām ā́ viś-pátīva bíriṭa iyāte | viśā́m aktór ushásaḥ pū́rvahūtau vāyúḥ pūshā́ svastáye niyútvān || 2 ||

May the protector of people, when entreated, consent to bestow upon us the effulgence of the sun-divine. The ardent adorer invokes repeatedly the gracious Lord for the lasting protection whilst the less ardent calls him to obtain attractive riches only. 6

May the men of wisdom and strength, when invoked, bless us with happiness. They move in measured steps to the assembly of divines to bring excellent food. May they crush the wicked, the robber, and the demoniac forces. May they completely banish all old afflictions. 7

O immortal, the seekers of eternal truth, the powerful and energetic, the men of wisdom, may you defend us in every conflict, and help us to obtain wealth of wisdom. May you accept our sweet expression of reverence and be exhilarated and satisfied, and proceed by the paths traversed by the enlightened men. 8

39

The flame of fire goes ahead of the fire sacrifice and accepts oblations for Nature's bounties. The dawn, as ever, goes to the west (having risen in the east). The pair of the householder and his wife proceeds to follow the path of the (morning) ritual, like two persons going in a chariot. May the assigned priest direct and celebrate our worship. 1

Preparation for food-bestowing sacred ceremony is complete. Of the two Lords of people, one, the wind, with yoked horses, is pleasantly blowing, and the other, the nourisher sun, is about to apper. May we invoke them at the break of the dawn, upon the close of the night. Let the sun rise up now in the firmament for the welfare of mankind. 2

ज्मया अत्र वसवो रन्त देवा उरावन्तरिक्षे मर्जयन्त शुभ्राः ।
अर्वाक्पथ उरुज्रयः कृणुध्वं श्रोता दूतस्य जग्मुषो नो अस्य ॥३॥
ते हि यज्ञेषु यज्ञियास ऊमाः सधस्थं विश्वे अभि सन्ति देवाः ।
ताँ अध्वर उशतो यक्ष्यग्ने श्रुष्टी भगं नासत्या पुरंधिम् ॥४॥

jmayá átra vásavo ranta devá urāv antárikshe marjayanta şubhráḥ | arvák pathá urujrayaḥ kriṇudhvam şrótā dūtásya jagmúsho no asyá || 3 || té hí yajñéshu yajñíyāsa úmāḥ sadhástham víşve abhí sánti deváḥ | táñ adhvará uşató yakshy agne şrushṭí bhágam násatyā púraṃdhim || 4 ||

आग्ने गिरो दिव आ पृथिव्या मित्रं वह वरुणमिन्द्रमग्निम् ।
आर्यमणमदितिं विष्णुमेषां सरस्वती मरुतो मादयन्ताम् ॥५॥
ररे हव्यं मतिभिर्यज्ञियानां नक्षत्कामं मर्त्यानामसिन्वन् ।
धाता रयिमविदस्यं सदासां सक्षीमहि युज्येभिर्नु देवैः ॥६॥
नू रोदसी अभिष्टुते वसिष्ठैरृतावानो वरुणो मित्रो अग्निः ।
यच्छन्तु चन्द्रा उपमं नो अर्कं यूयं पात स्वस्तिभिः सदा नः ॥७॥

ágne gíro divá á prithivyá mitrám vaha várunam índram agním | áryamáṇam áditim víshṇum eshām sárasvatī marúto mādayantām || 5 || raré havyám matíbhir yajñíyānām nákshat kámam mártyānām ásinvan | dhátā rayím avidasyám sadāsám sakshīmáhi yújyebhir nú devaiḥ || 6 || nú ródasī abhíshṭute vásishṭhair ritávāno váruṇo mitró agníḥ | yáchantu candrá upamám no arkám yūyám pāta — || 7 || 6 ||

May the divine life-giving forces now proceed on their respective paths upon the earth. May the brilliant vital principles in the wide firmament deck them. O swift-moving divines, direct your paths towards us ; may you listen to our messenger (the fire-divine), who has gone to meet you. 3

These universal adorable guardian divine powers occupy the place of common congregation at cosmic sacrifices ; O fire-divine, honour these divinities —one the giver of fortune ; other, the upholder of ever-truth— and the wisdom personified, worthy of oblations, at our work and worship. 4

O adorable leader, bring, whether from heaven or from earth, the adorable divine bounties, such as the sun, the ocean, the lightning, the fire, and the law-abider, the forces of the firmament and the pervading wind, for the good of worshippers ; and may the divine speech and the vital principles be delighted by our offerings. 5

The oblation is offered together with praises to the adorable divine powers ; may the fire-divine, in response to the desire of mortals, be present. May it give never-failing, all-benefiting riches ; and may we today be associated with the assembled divine forces. 6

Heaven and earth are now glorified by the most celebrated priests, the seekers of truth ; they glorify also the lord of ocean, the fire-divine, and the sun, who are worthy of our appreciations. May they, the conferers of joy, bestow upon us excellent nutritious food ; and may you all ever cherish us with blessings. 7

(४०) चत्वारिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

ओ श्रुष्टिर्विदथ्या३ समेतु प्रति स्तोमं दधीमहि तुराणाम् ।
यदद्य देवः सविता सुवाति स्यामास्य रत्निनो विभागे ॥१॥
मित्रस्तन्नो वरुणो रोदसी च द्युभक्तमिन्द्रो अर्यमा ददातु ।
दिदेष्टु देव्यदिती रेक्णो वायुश्च यन्नियुवैते भगश्च ॥२॥

40.

Ó srushṭír vidathyā̀ sám etu práti stómaṃ dadhīmahi turā́ṇām | yád adyá deváḥ savitā́ suvā́ti syā́māsya ratníno vibhāgé || 1 || mitrás tán no váruṇo ródasī ca dyúbhaktam índro aryamā́ dadātu | dídeshṭu devy áditī rékṇo vāyúś ca yán niyuvaíte bhágaś ca || 2 ||

सेदुग्रो अस्तु मरुतः स शुष्मी यं मर्त्यं पृषदश्वा अवाथ ।
उतेमग्निः सरस्वती जुनन्ति न तस्य रायः पर्येतास्ति ॥३॥
अयं हि नेता वरुण ऋतस्य मित्रो राजानो अर्यमापो धुः ।
सुहवा देव्यदितिरनर्वा ते नो अंहो अति पर्षन्नरिष्टान् ॥४॥
अस्य देवस्य मीळ्हुषो वया विष्णोरेषस्य प्रभृथे हविर्भिः ।
विदे हि रुद्रो रुद्रियं महित्वं यासिष्टं वर्तिरश्विनाविरावत् ॥५॥

séd ugró astu marutaḥ sá sushmī́ yáṃ mártyam prishadaśvā ávātha | utém agníḥ sárasvatī junánti ná tásya rāyáḥ paryetā́sti || 3 || ayáṃ hí netā́ váruṇa ṛitásya mitró rā́jāno aryamā́po dhúḥ | suhávā devy áditir anarvā́ té no áṅho áti parshann árishṭān || 4 || asyá devásya mīḷhúsho vayā́ víshṇor eshásya prabhṛithé havírbhiḥ | vidé hí rudró rudríyam mahitváṃ yāsishṭáṃ vartír aśvināv írāvat || 5 ||

40

May the satisfaction derived from the sacrificial performance come to us as we contemplate the glorification of the swift-moving divine powers. Whatever the lord of creation produces, may we be today there where the wealth-bestowing divine distributes. 1

May the sun, the ocean, heaven and earth, lightning and ordainer, give us that wealth which is merited by brilliant laudations. May the divine mother infinity be disposed to give us riches, which Lord of divine wind and Lord of riches may preserve ever in our keeping. 2

O cloud-bearing winds, possessors of strength, like steeds and coloured like a spotted deer, may the man, whom you protect be resolute, and strong. May the fire-divine and divine speech also defend him, and may there be none to deprive him of his riches. 3

May this Lord of cosmic plasma, the leader of the cosmic sacrifice, and the radiant lord of cosmic light and cosmic order uphold our deeds. And may the divine foeless mother infinity, earnestly invoked, convey us safe beyond evil. 4

I propitiate with offerings the ramifications of that divine attainable, all-pervading Lord, who is the showerer of benefits. May the lord of cosmic vitality, bestow upon us the magnificence of his nature ; the pair of twin-divines (the sun and moon) have come to our dwelling abounding with celestial food. 5

मात्र पूषन्नाघृण इरस्यो वरूत्री यद्रातिषाचश्च रासन् ।
मयोभुवो नो अर्वन्तो नि पान्तु वृष्टिं परिज्मा वातो ददातु ॥६॥
नू रोदसी अभिष्टुते वसिष्ठैर्ऋतावानो वरुणो मित्रो अग्निः ।
यच्छन्तु चन्द्रा उपमं नो अर्कं यूयं पात स्वस्तिभिः सदा नः ॥७॥

mâtra pūshann āghṛiṇa irasyo várūtrī yád rātisbácaṣ ca rásan | mayobhúvo no árvanto ní pāntu vṛishṭím párijmā vâto dadātu || 6 || nū́ ródasī — || 7 || ७ ||

(४१) एकचत्वारिंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्चोऽग्नीन्द्रमित्रावरुणाश्विभगपूषब्रह्मणस्पतिसोमरुद्राः, (२–६) द्वितीयादिपञ्चानां भगः, (७) सप्तम्याश्चोषसो देवताः । (१) प्रथमर्चो जगती, (२–७) द्वितीयादिषण्णां च त्रिष्टुप् छन्दसी ॥

॥८॥ प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥१॥
प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधर्ता ।
आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ॥२॥
भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः ।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥३॥

41

Prātár agním prātár índram havāmahe prātár mitrâvárunā prātár aṣvínā | prātár bhágam pūshánam bráhmaṇas pátim prātáḥ sómam utá rudrám huvema || 1 || prātarjítam bhágam ugrám huvema vayám putrám áditer yó vidhartá | ādhrás cid yám mányamānas turáṣ cid rấjā cid yám bhágam bhakshíty âha || 2 || bhága práṇetar bhága sátyarādho bhágemám dhíyam úd avā dádan naḥ | bhága prá ṇo janaya góbhir áṣvair bhága prá nṛíbhir nṛivántaḥ syāma || 3 ||

O resplendent nourisher, be not angry on this occasion. May the protectress divine speech and the liberal associates of divine powers, grant us wealth ; may the ever-moving divine forces, the sources of happiness, protect us ; may the circumambient wind send us rain. 6

Heaven and earth are now glorified by the most celebrated priests, the seekers of truth ; they glorify also the lord of ocean, the fire-divine and the sun, who are worthy of our appreciations. May they, the conferers of joy, bestow upon us excellent nutritious food, and may you all ever cherish us with blessings. 7

41

We invoke at the morning the fire-divine ; at dawn the Lord supreme ; at dawn the Lord of light and plasma, at dawn the pair of twin-divines ; at dawn the Lord of riches and nourishment, and universal priest ; at the morning the Lord of bliss and vitality. 1

We invoke at dawn the powerful gracious bounty, the son of mother infinity, who is the sustainer of the universe, to whom the common man, even the opulent praise and says, "give me (wealth) for my enjoyment." 2

O Lord gracious, the foremost guide to our sacred work, and faithful promiser of wealth, may you, granting our wishes, make our ceremony effective, and enrich us with wisdom and vitality. May we, O gracious Lord, be rich in leaders and followers. 3

उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम् ।
उतोदिता मघवन्त्सूर्यस्य वयं देवानां सुमतौ स्याम ॥४॥
भग एव भगवाँ अस्तु देवास्तेन वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीति स नो भग पुरएता भवेह ॥५॥
समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय ।
अर्वाचीनं वसुविदं भगं नो रथमिवाश्वा वाजिन आ वहन्तु ॥६॥
अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥७॥

utédā́nīm bhágavantaḥ syāmotá prapitvá utá mádhye áhnām | utóditā maghavan sū́ryasya vayáṃ devā́nāṃ sumataú syāma || 4 || bhága evá bhágavāñ astu devās téna vayám bhágavantaḥ syāma | táṃ tvā bhaga sárva íj johavīti sá no bhaga puraetā́ bhavehá || 5 || sám adhvarā́yoshāso namanta dadhikrā́veva śúcaye padā́ya | arvācīnáṃ vasuvídam bhágaṃ no rátham iváśvā vājína ā́ vahantu || 6 || áśvāvatīr gómatīr na usháso vīrávatīḥ sádam uchantu bhadrā́ḥ | ghṛtáṃ dúhānā viśvátaḥ prápītā yūyám pāta — || 7 || 8 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

प्र ब्रह्माणो अङ्गिरसो नक्षन्त प्र क्रन्दनुर्नभन्यस्य वेतु ।
प्र धेनव उदप्रुतो नवन्त युज्यातामद्री अध्वरस्य पेशः ॥१॥
सुगस्ते अग्ने सनवित्तो अध्वा युक्ष्वा सुते हरितो रोहितश्च ।
ये वा सद्मन्नरुषा वीरवाहो हुवे देवानां जनिमानि सत्तः ॥२॥

42

Prá brahmā́ṇo áṅgiraso nakshanta prá krandanúr nabhanyàsya vetu | prá dhenáva udaprúto navanta yujyā́tām ádrī adhvarásya péśaḥ || 1 || sugás te agne sánavitto ádhvā yukshvā́ suté haríto rohítaś ca | yé vā sádmann arushā́ vīravā́ho huvé devā́nāṃ jánimāni sattáḥ || 2 ||

May we, at this hour, be fortunate, also in the forenoon or at mid-day, or at sun-rise ; may we, O bouteous Lord, be happy in the loving kindness of all divine powers. 4

O gracious Lord, possessor of graces as you are, through you, may we obtain the graces. Every one, verily, repeatedly invokes you ; O gracious Lord, may you, be our champion at this solemnity. 5

May the dawns come to bless our worship with the speed of cyclone moving to its target. May the dawns bring hitherwards grace, the bestower of prosperity. 6

May the auspicious mornings dawn on us for ever, with wealth of vitality, wisdom and valiant posterity. May she come streaming with all abundance, and affection. May you along with the divine forces ever cherish us with blessings. 7

42

May the learned priests, and fire-technicians be everywhere present ; let the roar of cloud in heaven be conscious of our adoration ; may the streams of expressions glide along distributing the water of thoughts ; and may the couple (the householder and his wife), like two stones conjointly grinding herbs, appreciate the beauty of the worship. 1

O splendid fire-divine, you have your long-familiar path to travel. May you yoke your red horses like flames to obtain the libation. These brilliant-shining flames are your conveyers to the chamber of worship, where, seated, I invoke the companies of Nature's bounties. 2

सम् वो यज्ञं महयन्नमोभिः प्र होता मन्द्रो रिरिच उपाके ।
यजस्व सु पुर्वणीक देवाना यज्ञियामरमतिं ववृत्याः ॥३॥
यदा वीरस्य रेवतो दुरोणे स्योनशीरतिथिराचिकेतत् ।
सुप्रीतो अग्निः सुधितो दम आ स विशे दाति वार्यमियत्यै ॥४॥
इमं नो अग्ने अध्वरं जुषस्व मरुत्स्विन्द्रे यशसं कृधी नः ।
आ नक्ता बर्हिः सदतामुषासोशन्ता मित्रावरुणा यजेह ॥५॥
एवाग्निं सहस्यं वसिष्ठो रायस्कामो विश्वप्स्न्यस्य स्तौत् ।
इषं रयिं पप्रथद्वाजमस्मे यूयं पात स्वस्तिभिः सदा नः ॥६॥

sám u vo ya-
jñám mahayan námobhiḥ prá hótā mandró ririca upāké |
yájasva sú purvaṇīka devā́n ā́ yajñíyām arámatim vavrit-
yāḥ || 3 || yadá vīrásya reváto duroṇé syonaṣī́r átithir ācí-
ketat | súprīto agníḥ súdhito dáma ā́ sá viṣé dāti vā́ryam
íyatyai || 4 || imáṃ no agne adhvarám jushasva marútsv ín-
dre yaṣásaṃ kridhī naḥ | ā́ náktā barhíḥ sadatām ushā́so-
ṣántā mitrā́váruṇā yajehá || 5 || evā́gníṃ sahasyàṃ vásishṭho
rāyáskāmo viṣvápsnyasya staut | íshaṃ rayím paprathad
vā́jam asmé yūyám pāta — || 6 || ९ ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

प्र वो यज्ञेषु देवयन्तो अर्चन्द्यावा नमोभिः पृथिवी इषध्यै ।
येषां ब्रह्माण्यसमानि विप्रा विष्वग्वियन्ति वनिनो न शाखाः ॥१॥
प्र यज्ञ एतु हेत्वो न सप्तिरुद्यच्छध्वं समनसो घृताचीः ।
स्तृणीत बर्हिरध्वराय साधूर्ध्वा शोचींषि देवयून्यस्थुः ॥२॥

43.

Prá vo yajñéshu devayánto arcan dyā́vā námobhiḥ pri-
thiví ishádhyai | yéshām bráhmāṇy ásamāni víprā víshvag
viyánti vaníno ná ṣā́khāḥ || 1 || prá yajñá etu hétvo ná
sáptir úd yachadhvaṃ sámanaso ghṛitā́cīḥ | stṛiṇītá barhír
adhvarā́ya sādhū́rdhvā́ ṣocíṅshi devayū́ny asthuḥ || 2 ||

They glorify your worship, O fire-divine, with reverence. The ministrant priest, who is near us repeating pious praise, excels everybody else. (O devotees), may you have the appreciations for resplendent Nature's bounties and may you turn the unfaithful mind towards active worship. 3

When you (O fire-divine), as a guest, repose at ease in the dwelling of the liberal worshipper, you are welcomed. He (the divine fire) is appropriately placed in the hall of sacrifice and he well-pleased, grants desirable wealth to the people who approach Him. 4

Be gratified, O fire-divine, by our worship, convey our appreciations to the sun and the vital principles. May you enhance our glory day and night on your seat, and partake in the worship. May you bring appreciations at this place to the eager light-divine and bliss-divine. 5

The most celebrated priest has been glorifying the vigorous fire-divine, yearning for wealth, that gives all subsistence. May he bestow upon us food, riches, strength. May you, O Lord with other divine forces ever cherish us with blessings. 6

43

The devout worshippers, seek to attain divinity, by singing praises at worship. They adore the heaven and earth also with reverences. The adorations, verily, spread like the branches of trees in all directions. 1

Let the sacrifice proceed like a swift courser. May you, O priests, with one accord, elevate your ladles, charged with butter. May you spread sacred grass to prepare for the solemn service. Let the flames, that love to meet Nature's bounties, ascend on high. 2

आ पुत्रासो न मातरं विभृत्राः सानौ देवासो बर्हिषः सदन्तु ।
आ विश्वाची विदथ्यामनक्त्वग्ने मा नो देवताता मृधस्कः ॥३॥
ते सीषपन्त जोषमा यजत्रा ऋतस्य धाराः सुदुघा दुहानाः ।
ज्येष्ठं वो अद्य मह आ वसूनामा गन्तन समनसो यति ष्ठ ॥४॥
एवा नो अग्ने विक्ष्वा दशस्य त्वया वयं सहसावन्नास्क्राः ।
राया युजा सधमादो अरिष्टा यूयं पात स्वस्तिभिः सदा नः ॥५॥

putráso ná mātáraṃ víbhṛitrāḥ sánau deváso barhíshaḥ sadantu | á viṣvácī vidathyàm anaktv ágne má no devátātā mṛídhas kaḥ || 3 || té sīshapanta jósham á yájatrā ṛitásya dhárāḥ sudúghā dúhānāḥ | jyéshṭhaṃ vo adyá máha á vásūnām á gantana sámanaso yáti shṭhá || 4 || evá no agne vikshv á daṣasya tváyā vayáṃ sahasāvann áskrāḥ | rāyá yujá sadhamádo árishṭā yūyám pāta — || 5 || 10 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्चो दधिक्राश्व्युषोऽग्निभगेन्द्रविष्णु-पूषब्रह्मणस्पत्यादित्यद्यावापृथिव्यापः, (२–५) द्वितीयादिचतसृणाञ्च दधिक्रा देवताः ।
(१) प्रथमर्चो जगती, (२–५) द्वितीयादिचतसृणाञ्च त्रिष्टुप् छन्दसी ॥

॥११॥ दधिक्रां वः प्रथममश्विनोषसमग्निं समिद्धं भगमूतये हुवे ।
इन्द्रं विष्णुं पूषणं ब्रह्मणस्पतिमादित्यान्द्यावापृथिवी अपः स्वः ॥१॥
दधिक्रामु नमसा बोधयन्त उदीराणा यज्ञमुपप्रयन्तः ।
इळां देवीं बर्हिषि सादयन्तोऽश्विना विप्रा सुहवा हुवेम ॥२॥

44.

Dadhikrā́ṃ vaḥ prathamám aṣvínoshásam agníṃ sámiddham bhágam ūtáye huve | índraṃ víshṇum pūshánam bráhmaṇas pátim ādityā́n dyā́vāpṛithiví apáḥ sváḥ || 1 || dadhikrā́m u námasā bodháyanta udírāṇā yajñám upaprayántaḥ | íḷāṃ devī́m barhíshi sādáyanto 'ṣvínā víprā suhávā huvema || 2 ||

Let enlightened devotees sit down on the summit of the sacred grass, like babies in arms reposing on their mother. Let the all-consuming flames be fed with oblations. O fire-divine, may you not hand us over to the cruel in the battle of life. 3

May the adorable Nature's bounties gladly milking the copious streams of water come here with one accord and be fully honoured. May the most precious and commendable of your treasures be ours today. 4

Be glorified, O fire-divine, and send us wealth among the people ; may we ever be closely knit to you ; may we always keep rejoicing and unmolested, and possess riches. May you along with other divine forces ever cherish us with blessings. 5

44

For your preservation, O worshippers, I invoke, first the cyclonic forces, then the pair of twin-divines, the dawn, the kindled fire-divine, the graces, the lightning, the, wind, the sustenance, Lord, supremacy of universe, the months, heaven and earth, the waters and the sun. 1

Arousing and animating with adoration, the cosmic cyclones proceed diligently with the assigned duties ; the divine lady of wisdom sits on the sacred grass. Let us invoke the intelligent and swift-moving pair of twin-divines. 2

दधिक्रावाणं बुबुधानो अग्निमुप ब्रुव उषसं सूर्यं गाम् ।
ब्रध्नं मांश्चतोर्वरुणस्य बभ्रुं ते विश्वास्मद्दुरिता यावयन्तु ॥३॥
दधिक्रावा प्रथमो वाज्यर्वाग्रे रथानां भवति प्रजानन् ।
संविदान उषसा सूर्येणादित्येभिर्वसुभिरङ्गिरोभिः ॥४॥
आ नो दधिक्राः पथ्यामनक्त्वृतस्य पन्थामन्वेतवा उ ।
शृणोतु नो दैव्यं शर्धो अग्निः शृण्वन्तु विश्वे महिषा अमूराः ॥५॥

dadhikrávāṇam bubudhānó agním úpa bruva ushásam sū́ryam gā́m | bradhnám māṅṣcatór váruṇasya babhrúm té víṣvāsmád duritā́ yāvayantu || 3 || dadhikrā́vā prathamó vājy árvā́gre ráthānām bhavati prajānán | samvidāná ushásā sū́ryeṇādityébhir vásubhir áṅgirobhiḥ || 4 || ā́ no dadhikrā́ḥ pathyā̀m anaktv ṛitásya pánthām ánvetavā́ u | ṣṛiṇótu no daívyam ṣárdho agníḥ ṣṛiṇvántu víṣve mahishā́ ámūrāḥ || 5 || 11 ||

(४५) पञ्चचत्वारिंशं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । सविता देवता । त्रिष्टुप् छन्दः ॥

आ देवो यातु सविता सुरत्नोऽन्तरिक्षप्रा वहमानो अश्वैः ।
हस्ते दधानो नर्या पुरूणि निवेशयञ्च प्रसुवञ्च भूम ॥१॥
उदस्य बाहू शिथिरा बृहन्ता हिरण्यया दिवो अन्ताँ अनष्टाम् ।
नूनं सो अस्य महिमा पनिष्ट सूरश्चिदस्मा अनु दादपस्याम् ॥२॥
स घा नो देवः सविता सहावा साविषद्वसुपतिर्वसूनि ।
विश्रयमाणो अमतिमुरूचीं मर्तभोजनमध रासते नः ॥३॥

45.

Ā́ devó yātu savitā́ surátno 'ntarikshaprā́ váhamāno áṣvaiḥ | háste dádhāno náryā purū́ṇi niveṣáyañ ca prasuváñ ca bhū́ma || 1 || úd asya bāhū́ ṣithirā́ bṛihántā hiraṇyáyā divó ántāñ anashṭām | nūnám só asya mahimā́ panishṭa sū́raṣ cid asmā ánu dād apasyā́m || 2 || sá ghā no deváḥ savitā́ sahā́vā́ sāvishad vásupatir vásūni | viṣráyamāṇo amátim urūcím martabhójanam ádha rāsate naḥ || 3 ||

Propitiating the cosmic cyclonic forces, I glorify the fire-divine, the dawns, the sun, the earth, the great sustainer of the venerable, all these who are mindful of their adorers; may they ward off from us all grief and troubles. 3

The cosmic cyclone, the first amongst all speedy forces, it knows its function and remains in front of the chariots. It is consentient with dawns, with the sun, with the months, with the planets, and with the vital winds. 4

May the cosmic cyclone, carve out the track we travel, so that we may pass along the path of eternal order. May the fire-divine, the prime strength of natural forces hear our invocation ; may all the great Nature's bounties, which are never perturbed, hear us. 5

45

Borne by his beams, may the divine sun, possessed of precious treasure, filling the firmament with radiance, come hither. (While he goes away), he lulls men to slumber (in the evenings) and again arouses living beings (in the mornings). In his hands, he holds many things that make men happy. 1

May the outspread, vast and golden arms of the sun, extend unto the bounds of sky ; verily, his greatness is glorified by us. May the sun impart vigour to us. 2

May the divine sun, who is endowed with energy, and is the lord of wealth, bestow treasures upon us. May he, advancing his far-spreading lustre, bestow upon us food that feeds men. 3

इमा गिरः सवितारं सुजिह्वं पूर्णगभस्तिमीळते सुपाणिम् ।
चित्रं वयो बृहदस्मे दधातु यूयं पात स्वस्तिभिः सदा नः ॥४॥

imā́ gíraḥ savitā́ram sujihvám pūrṇágabhastim īḷate supā-ṇím | citrám váyo bṛihád asmé dadhātu yūyám pāta — || 4 || 12 ||

(४६) षट्चत्वारिंशं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । रुद्रो देवता । (१-३) प्रथमादितृचस्य जगती, (४) चतुर्थ्याश्च त्रिष्टुप् छन्दसी ॥

॥१३॥ इमा रुद्राय स्थिरधन्वने गिरः क्षिप्रेषवे देवाय स्वधाव्ने ।
अषाळ्हाय सहमानाय वेधसे तिग्मायुधाय भरता शृणोतु नः ॥१॥
स हि क्षयेण क्षम्यस्य जन्मनः साम्राज्येन दिव्यस्य चेतति ।
अवन्नवन्तीरुप नो दुरश्चरानमीवो रुद्र जासु नो भव ॥२॥
या ते दिद्युदवसृष्टा दिवस्परि क्ष्मया चरति परि सा वृणक्तु नः ।
सहस्रं ते स्वपिवात भेषजा मा नस्तोकेषु तनयेषु रीरिषः ॥३॥
मा नो वधी रुद्र मा परा दा मा ते भूम प्रसितौ हीळितस्य ।
आ नो भज बर्हिषि जीवशंसे यूयं पात स्वस्तिभिः सदा नः ॥४॥

46.

Imā́ rudrā́ya sthirádhanvane gíraḥ kshipréshave devā́ya svadhā́vne | áshāḷhāya sáhamānāya vedháse tigmā́yudhāya bharatā śṛiṇótu naḥ || 1 || sá hí kshā́yeṇa kshámyasya jánmanaḥ sā́mrājyena divyásya cétati | ávann ávantīr úpa no dúraś carānamīvó rudra jā́su no bhava || 2 || yā́ te didyúd ávasṛishṭā divás pári kshmayā́ cárati pári sā́ vṛiṇaktu naḥ | sahásram te svapivāta bheshajā́ mā́ nas tokéshu tánayeshu rīrishaḥ || 3 || mā́ no vadhī rudra mā́ párā dā mā́ te bhūma prásitau hīḷitásya | ā́ no bhaja barhíshi jīvaśaṅsé yūyám pāta — || 4 || 13 ||

These praises glorify the sun, whose tongues, the rays are pleasant, whose arms are full of wealth, and whose hands are lovely, may he bestow upon us wonderful and abundant food ; and may you, divine forces, ever cherish us with blessings. 4

46

Offer these praises to the vital-divine armed, as if, with firm bow and swift-flying shafts. He is the bestower of food, the invincible, the conqueror, the creator, the wielder of sharp-pointed weapons. May he hear our call. 1

He is known through his control over the beings of the earth, and through his sovereignty over those of heaven. May you, O vital divine, willingly come to our doors, that gladly welcome you, protect our progeny and heal all sickness in our family. 2

May your cosmic electric radiations, which discharged from heaven traverse the earth, pass us uninjured by. O appeaser of the wind, though you have a thousand medicaments, inflict no evil upon our babies and youths. 3

Harm us not, O Lord of cosmic vitality, abandon us not; let us not be tormented under your bondage, when you are displeased ; make us partakers of the life-promoting worship and may you, O Nature's bounties, ever cherish us with blessings. 4

(४७) सप्तचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । आपो देवताः । त्रिष्टुप् छन्दः ॥

॥१४॥ आपो यं वः प्रथमं देवयन्त इन्द्रपानमूर्मिमकृण्वतेळः ।
तं वो वयं शुचिमरिप्रमद्य घृतप्रुषं मधुमन्तं वनेम ॥१॥
तमूर्मिमापो मधुमत्तमं वोऽपां नपादवत्वाशुहेमा ।
यस्मिन्निन्द्रो वसुभिर्मादयाते तमश्याम देवयन्तो वो अद्य ॥२॥
शतपवित्राः स्वधया मदन्तीर्देवीर्देवानामपि यन्ति पाथः ।
ता इन्द्रस्य न मिनन्ति व्रतानि सिन्धुभ्यो हव्यं घृतवज्जुहोत ॥३॥
याः सूर्यो रश्मिभिराततान याभ्य इन्द्रो अरदद्गातुमूर्मिम् ।
ते सिन्धवो वरिवो धातना नो यूयं पात स्वस्तिभिः सदा नः ॥४॥

47.

Ấpo yáṃ vaḥ prathamáṃ devayánta indrapánam ūrmím ákṛiṇvateḷáḥ | táṃ vo vayáṃ ṣúcim ariprám adyá ghṛita-prúsham mádhumantaṃ vanema || 1 || tám ūrmím āpo mádhu-mattamaṃ vo 'páṃ nápād avatv āṣuhémā | yásminn índro vásubhir mādáyāte tám aṣyāma devayánto vo adyá || 2 || ṣatápavitrāḥ svadháyā mádantīr devír devánām ápi yanti páthaḥ | tá índrasya ná minanti vratáni síndhubhyo hav-yáṃ ghṛitávaj juhota || 3 || yáḥ sūryo raṣmíbhir ātatána yábhya índro áradad gātúm ūrmím | té sindhavo várivo dhātanā no yūyám pāta — || 4 || 14 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-३) प्रथमादितृचस्य ऋभवः, (४) चतुर्थ्याः ऋचश्च ऋभवो विश्वे देवा वा देवताः । त्रिष्टुप् छन्दः ॥

॥१५॥ ऋभुक्षणो वाजा मादयध्वमस्मे नरो मघवानः सुतस्य ।
आ वोऽर्वाचः क्रतवो न यातां विभ्वो रथं नर्यं वर्तयन्तु ॥१॥
ऋभुर्ऋभुभिरभि वः स्याम विभ्वो विभुभिः शवसा शवांसि ।
वाजो अस्माँ अवतु वाजसाताविन्द्रेण युजा तरुषेम वृत्रम् ॥२॥

48.

Ṛíbhukshaṇo vājā mādáyadhvam asmé naro maghavā-naḥ sutásya | á vo 'rvácaḥ krátavo ná yātáṃ víbhvo ráthaṃ náryaṃ vartayantu || 1 || ṛibhúr ṛibhúbhir abhí vaḥ syāma víbhvo vibhúbhiḥ ṣávasā ṣávāṅsi | vájo asmáñ avatu vája-sātāv índreṇa yujá tarushema vṛitrám || 2 ||

47

We solicit from you, O divine waters, today, that pure, faultless, rain-shedding, sweet essence of the earth, which the pious worshippers have first consecrated as the beverage of resplendent Lord. 1

O divine waters, the swift-moving fire (the grandson of water) protect that wave, which is most rich in sweets and wherewith may the sun and life-giving elements be pleased. May we, devotees of Nature's bounties, share with you today your joy. 2

The divine waters, the purifiers of hundreds, rejoicing in their innate nature, pursue the paths of Nature's forces; they never violate the sacred laws of resplendent Lord. May you offer to rivers your tributes, rich in affection and love. 3

Those divine waters, whom the sun extends with his rays and, for whom the lightning has carved a path for travel—may these streams serve us and preserve our life. May you, O Nature's bounties ever cherish us with blessings. 4

48

May the leaders of intellectual, moral and physical realms, possessors of opulence, be exhilarated by our offerings ; may your active and powerful energies bring your transports, beneficial to mankind, towards us. 1

May we as the intellectuals strengthened with your intellectual forces and we as the moral persons with your moral stature overcome the strength of foes by our strength. May our physical forces aid us in our struggles, and helped by supreme Lord, may we overcome our adversary. 2

ते चिद्धि पूर्वीरभि सन्ति शासा विश्वाँ अर्य उपरताति वन्वन् ।
इन्द्रो विभ्वाँ ऋभुक्षा वाजो अर्यः शत्रोर्मिथत्या कृणवन्वि नृम्णम् ॥३॥
नू देवासो वरिवः कर्तना नो भूत नो विश्वेऽवसे सजोषाः ।
समस्मे इषं वसवो ददीरन्यूयं पात स्वस्तिभिः सदा नः ॥४॥

té cid dhí pūrvír abhí sánti ṣāsá víṣvāñ aryá uparátāti vanvan | índro víbhvāñ ṛibhukshá vájo aryáḥ ṣátror mithatyá kṛiṇavan ví nṛimṇám || 3 || nú devāso várivaḥ kartanā no bhūtá no víṣvé 'vase sajóshāḥ | sám asmé íshaṃ vásavo dadīran yūyám pāta — || 4 || 16 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । आपो देवताः । त्रिष्टुप् छन्दः ॥

११५१ समुद्रज्येष्ठाः सलिलस्य मध्यात्पुनाना यन्त्यनिविशमानाः ।
इन्द्रो या वज्री वृषभो रराद ता आपो देवीरिह मामवन्तु ॥१॥
या आपो दिव्या उत वा स्रवन्ति खनित्रिमा उत वा याः स्वयंजाः ।
समुद्रार्था याः शुचयः पावकास्ता आपो देवीरिह मामवन्तु ॥२॥
यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यञ्जनानाम् ।
मधुश्चुतः शुचयो याः पावकास्ता आपो देवीरिह मामवन्तु ॥३॥
यासु राजा वरुणो यासु सोमो विश्वे देवा यासूर्जं मदन्ति ।
वैश्वानरो यास्वग्निः प्रविष्टस्ता आपो देवीरिह मामवन्तु ॥४॥

49.

Samudrájyeshṭhāḥ salilásya mádhyāt punāná yanty ánivişamānāḥ | índro yá vajrí vṛishabhó rarā́da tá ā́po devír ihá mā́m avantu || 1 || yā́ ā́po divyā́ utá vā srávanti khanítrimā utá vā yā́ḥ svayamjā́ḥ | samudrā́rthā yā́ḥ ṣúcayaḥ pāvakā́s tā́ ā́po — || 2 || yā́sām rā́jā váruṇo yā́ti mádhye satyānṛité avapáṣyañ jánānām | madhuṣcútaḥ ṣúcayo yā́ḥ pāvakā́s tā́ ā́po — || 3 || yā́su rā́jā váruṇo yā́su sómo víṣve devā́ yā́sū́rjam mádanti | vaiṣvānaró yā́sv agníḥ právishṭas tā́ ā́po — || 4 || 16 ||

They, verily, overcome multitudes by their prowess, and overcome all evils in the close encounter. May the resplendent Lord, and the forces of moral, intellectual, and physical realms, the subduers of evils, annihilate by their wrath the strength of the wicked. 3

O divine powers, grant us opulence this day ; may you all with one accord give us protection ; may the exalted intellectual forces impart the food of knowledge ; and may you, O Nature's bounties, ever cherish us with blessings. 4

49

The water-streams, with ocean as their chief, proceed from the midst of the firmament, purify, and flow unceasingly. The resplendent, the possessor of the adamantine power, the showerer, digs channels of these rivers. May these water-streams protect me here. 1

May the water-vapours, that are in the sky, or those that condence and shower on earth, and those, whose channels have been dug, or those that have sprung up spontaneously, and those that are speeding to the ocean,—all are pure and purifying. May those water-streams protect me here. 2

Those, amid whom the venerable sovereign of cosmic waters passes in the middle sphere, again, the one who is discriminater of man's truth and falsehood, and those who are shedding sweet showers —all are pure and purifying. May those water-streams protect me here. 3

May they (the waters), over which their king, the venerable Lord of cosmic waters, rules, and in which the sap of bliss abides, from whom Nature's bounties receive strength and vigour, and into whom the cosmic universal fire enters —may those water-streams protect me here. 4

(५०) पञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। (१) प्रथमर्चो मित्रावरुणौ, (२) द्वितीयाया अग्निः, (३) तृतीयाया विश्वे देवाः, (४) चतुर्थ्याश्च नद्यो देवताः। (१-३) प्रथमादितृचस्य जगती, (४) चतुर्थ्या ऋचश्चातिजगती शक्वरी वा छन्दसी ॥

॥१७॥ आ मां मित्रावरुणेह रक्षतं कुलाययद्विश्वयन्मा न आ गन्।
अजकावं दुर्दृशीकं तिरो दधे मा मां पद्येन रपसा विदत्त्सरुः ॥१॥
यद्विजामन्परुषि वन्दनं भुवदष्ठीवन्तौ परि कुल्फौ च देहत्।
अग्निष्टच्छोचन्नप बाधतामितो मा मां पद्येन रपसा विदत्त्सरुः ॥२॥

50

Ā mā́m mitrāvaruṇehá rakshataṃ kulāyáyad viṣváyan mā́ na ā́ gan | ajakāvā́ṃ durdṛ́śīkaṃ tiró dadhe mā́ mā́m pádyena rápasā vidat tsáruḥ || 1 || yád vijā́man párushi vándanaṃ bhúvad ashṭhīvántau pári kulphaú ca déhat | agnísh ṭác chócann ápa bādhatām itó mā́ mā́m pádyena — || 2 ||

यच्छल्मलौ भवति यन्नदीषु यदोषधीभ्यः परि जायते विषम्।
विश्वे देवा निरितस्तत्सुवन्तु मा मां पद्येन रपसा विदत्त्सरुः ॥३॥
याः प्रवतो निवत उद्वत उदन्वतीरनुदकाश्च याः।
ता अस्मभ्यं पयसा पिन्वमानाः शिवा देवीरशिपदा भवन्तु सर्वा नद्यो अशिमिदा भवन्तु ॥४॥

yác chalmalaú bhávati yán nadíshu yád óshadhībhyaḥ pári jā́yate vishám | víṣve devā́ nír itás tát suvantu mā́ mā́m pádyena — || 3 || yā́ḥ praváto niváta udváta udanvátīr anudakā́ṣ ca yā́ḥ | tā́ asmábhyam páyasā pínvamānāḥ ṣivā́ devī́r aṣipadā́ bhavantu sárvā nadyò aṣimidā́ bhavantu || 4 || 17 ||

50

May the sun light and water protect me here in this world ; let not the insidious and spreading poison reach me ; may the equally malignant and undiscernible (venoms) disappear ; let not the crooked worm recognize me by the sound of my footsteps. 1

May the refulgent fire vanish far away that poison which is generated in the manifold knots of trees, and the like, and which overspreads upon the kness or ankles ; let not the crooked worm recognize me by the sound of my footsteps. 2

The poison that is in the silk-cotton tree, in rivers, or that which is generated from plants, may the naturally healing powers vanish and drive away ; let not the crooked winding worm recognize me by the sound of my footsteps. 3

May the divine rivers, whether flowing down the steep declivities, the valleys, or the heights, whether in the channels full of water or dry, or all those who swell with water, be auspicious to us and never afflict us with disease ; may all the rivers keep us free from harm. 4

(५१) एकपञ्चाशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । आदित्या देवताः । त्रिष्टुप् छन्दः ।

आदित्यानामवसा नूतनेन सक्षीमहि शर्मणा शंतमेन ।
अनागास्त्वे अदितित्वे तुरास इमं यज्ञं दधतु श्रोषमाणाः ॥१॥
आदित्यासो अदितिर्मादयन्तां मित्रो अर्यमा वरुणो रजिष्ठाः ।
अस्माकं सन्तु भुवनस्य गोपाः पिबन्तु सोममवसे नो अद्य ॥२॥
आदित्या विश्वे मरुतश्च विश्वे देवाश्च विश्व ऋभवश्च विश्वे ।
इन्द्रो अग्निरश्विना तुष्टुवाना यूयं पात स्वस्तिभिः सदा नः ॥३॥

51.

Ādityánām ávasā nū́tanena sakshīmáhi ṣármaṇā ṣáṃtamena | anāgāstvé adititvé turása imám yajñám dadhatu ṣróshamāṇāḥ || 1 || ādityáso áditir mādayantām mitró aryamā́ váruṇo rájishṭhāḥ | asmā́kaṃ santu bhúvanasya gopā́ḥ píbantu sómam ávase no adyá || 2 || ādityā́ víṣve marútaṣ ca víṣve devā́ṣ ca víṣva ṛibhávaṣ ca víṣve | índro agnír aṣvínā tushṭuvānā́ yūyám pāta — || 3 || 18 ||

(५२) द्विपञ्चाशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । आदित्या देवताः । त्रिष्टुप् छन्दः ।

आदित्यासो अदितयः स्याम पूर्देवत्रा वसवो मर्त्यत्रा ।
सनेम मित्रावरुणा सनन्तो भवेम द्यावापृथिवी भवन्तः ॥१॥
मित्रस्तन्नो वरुणो मामहन्त शर्म तोकाय तनयाय गोपाः ।
मा वो भुजेमान्यजातमेनो मा तत्कर्म वसवो यच्चयध्वे ॥२॥
तुरण्यवोऽङ्गिरसो नक्षन्त रत्नं देवस्य सवितुरियानाः ।
पिता च तन्नो महान्यजत्रो विश्वे देवाः समनसो जुषन्त ॥३॥

52.

Ādityáso áditayaḥ syāma pū́r devatrā́ vasavo martyatrā́ | sánema mitrāvaruṇā sánanto bhávema dyāvāpṛithivī bhávantaḥ || 1 || mitrás tán no váruṇo māmahanta ṣárma tokā́ya tánayāya gopā́ḥ | mā́ vo bhujemānyájātam éno mā́ tát karma vasavo yác cáyadhve || 2 || turaṇyávó 'ṅgiraso nakshanta rátnaṃ devásya savitúr iyānā́ḥ | pitā́ ca tán no mahā́n yájatro víṣve devā́ḥ sámanaso jushanta || 3 || 19 ||

51

May we, through the most auspicious shelter of solar systems, enjoy a new and comfortable home life ; may these swift moving systems, in response to our invocations, lead us to the state of sinlessness and invincibility. 1

May the solar systems, the mother infinity, the most loving sun, the ordainer and waters exhilaratingly rejoice. May the guardians of the world become ours and drink the elixir of devotional expressions today for our preservation. 2

All the solar systems, all the vital principles, all Nature's bounties, all the men of intellect, the sun, the fire-divine, the pair of twin-divines have been glorified by us ; may you all ever cherish us with blessings. 3

52

O solar systems, may we be free from every bond. O Lord of cosmic life, residing among Nature's bounties, may your protection extend to mortals. O Lord of cosmic light and bliss, may we partake (of your bounty). O heaven and earth, may we live (through your blessings). 1

May the cosmic light and bliss, our guardians, grant blessings and shelter to our sons and grandsons ; let us not suffer for offences committed by others ; let us not, O Lord of cosmic life, perform any act by which you may be offended. 2

The ever-prompt vital priests, soliciting Him, obtain precious wealth from the creator of universe ; may the mighty adorable protector, and all universal divine bounties be favourably disposed to us, and approve our offering. 3

(५३) त्रिपञ्चाशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। द्यावापृथिव्यौ देवते। त्रिष्टुप् छन्दः॥

॥२०॥ प्र द्यावा यज्ञैः पृथिवी नमोभिः सबाध ईळे बृहती यजत्रे।
ते चिद्धि पूर्वे कवयो गृणन्तः पुरो मही दधिरे देवपुत्रे॥१॥
प्र पूर्वजे पितरा नव्यसीभिर्गीर्भिः कृणुध्वं सदने ऋतस्य।
आ नो द्यावापृथिवी दैव्येन जनेन यातं महि वां वरूथम्॥२॥
उतो हि वां रत्नधेयानि सन्ति पुरूणि द्यावापृथिवी सुदासे।
अस्मे धत्तं यदसदस्कृधोयु यूयं पात स्वस्तिभिः सदा नः॥३॥

53.

Prá dyávā yajñaíḥ pṛithiví námobhiḥ sabádha íḷe bṛihatí yájatre | té cid dhí pū́rve kaváyo gṛiṇántaḥ puró mahí dadhiré devápútre || 1 || prá pūrvajé pitárā návyasībhir gīrbhíḥ kṛiṇudhvaṃ sádane ṛitásya | á no dyāvāpṛithivī daívyena jánena yātam máhi vāṃ várūtham || 2 || utó hí vāṃ ratnadhéyāni sánti purū́ṇi dyāvāpṛithivī sudáse | asmé dhattaṃ yád ásad áskṛidhoyu yūyám pāta — || 3 || २० ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। वास्तोष्पतिर्देवता। त्रिष्टुप् छन्दः॥

॥२१॥ वास्तोष्पते प्रति जानीह्यस्मान्त्स्वावेशो अनमीवो भवा नः।
यत्त्वेमहे प्रति तन्नो जुषस्व शं नो भव द्विपदे शं चतुष्पदे॥१॥
वास्तोष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वेभिरिन्दो।
अजरासस्ते सख्ये स्याम पितेव पुत्रान्प्रति नो जुषस्व॥२॥
वास्तोष्पते शग्मया संसदा ते सक्षीमहि रण्वया गातुमत्या।
पाहि क्षेम उत योगे वरं नो यूयं पात स्वस्तिभिः सदा नः॥३॥

54.

Vástosh pate práti jānīhy asmán svāveśó anamīvó bhavā naḥ | yát tvémahe práti tán no jushasva śáṃ no bhava dvipáde śáṃ cátushpade || 1 || vástosh pate pratáraṇo na edhi gayasphāno góbhir áśvebhir indo | ajárāsas te sakhyé syāma pitéva putrán práti no jushasva || 2 || vástosh pate śagmáyā saṃsádā te sakshīmáhi raṇváyā gātumátyā | pāhí kshéma utá yóge váraṃ no yūyám pāta — || 3 || २१ ||

53

Attended by a group (of priests), I worship the adorable and mighty heaven and earth with solemn ceremonies and praises. These two great ones are dear like the sons of Nature's bounties, whom ancient sages, glorifying, have enshrined in their hearts. 1

With newest hymns, may you pay reverence in the sacred hall of worship to the ancient parents (of all living beings). O heaven and earth, come to us with the celestial powers, since both of you occupy a big status. 2

O heaven and earth, you hold in your possession many treasures worth being given to the pious donor. May you give us that wealth, which comes in free abundance ; and may you all ever cherish us with blessings. 3

54

O guardians of our homes, may you recognize us, and provide an excellent abode to us ; whatever we ask of you, be pleased to grant it, and be the bestower of happiness on our bipeds and quadrupeds. 1

O protector of our homes, be our preserver and augmenter of our wealth, of cattle and horses. O bestower of bliss, may we, through your friendship, be exempt from decay ; be favourable to us, like a father to his sons. 2

O protector of our homes, may we, through your dear fellowship, obtain comfortable, delightful and opulent home. May you help us in preserving and earning our acquisitions, and may you along with your divine forces ever cherish us with blessings. 3

(५५) पञ्चपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। (१) प्रथमर्चो वास्तोष्पतिः, (२-८) द्वितीयादिसप्तानाञ्चेन्द्रो देवते। (१) प्रथमर्चो गायत्री, (२-४) द्वितीयादित्रयस्योपरिष्टाद्बृहती, (५-८) पञ्चम्यादिचतसृणाञ्चानुष्टुप् छन्दांसि ॥

॥२२॥ अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन्। सखा सुशेव एधि नः ॥१॥
यदर्जुन सारमेय दतः पिशङ्ग यच्छसे ।
वीव भ्राजन्त ऋष्टय उप स्रक्वेषु बप्सतो नि षु स्वप ॥२॥
स्तेनं राय सारमेय तस्करं वा पुनःसर ।
स्तोतॄनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥३॥
त्वं सूकरस्य दर्दृहि तव दर्दर्तु सूकरः ।
स्तोतॄनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥४॥

55.

Amīvahā́ vāstosh pate víṣvā rūpā́ṇy āviṣán | sákhā suṣéva edhi naḥ || 1 || yád arjuna sārameya datáḥ piṣaṅga yáchase | vīva bhrājanta ṛishṭáya úpa srákveshu bápsato ní shú svapa || 2 || stenáṃ rāya sārameya táskaraṃ vā punaḥsara | stotṝ́n índrasya rāyasi kím asmā́n duchunā́yase ní shú svapa || 3 || tváṃ sūkarásya dardṛihi táva dardartu sūkaráḥ | stotṝ́n índrasya — || 4 ||

सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्पतिः ।
ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥५॥
य आस्ते यश्च चरति यश्च पश्यति नो जनः ।
तेषां सं हन्मो अक्षाणि यथेदं हर्म्यं तथा ॥६॥
सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।
तेना सहस्येना वयं नि जनान्त्स्वापयामसि ॥७॥
प्रोष्ठेशया वह्येशया नारीर्यास्तल्पशीवरीः ।
स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥८॥

sástu mātā́ sástu pitā́ sástu ṣvā́ sástu viṣpátiḥ | sasántu sárve jñātáyaḥ sástv ayám abhíto jánaḥ || 5 || yá āste yáṣ ca cárati yáṣ ca páṣyati no jánaḥ | téshāṃ sáṃ hanmo akshā́ṇi yáthedáṃ harmyáṃ táthā || 6 || sahásraṣṛiṅgo vṛishabhó yáḥ samudrā́d udā́carat | ténā sahasyènā vayáṃ ní jánān svāpayāmasi || 7 || proshṭheṣayā́ vahyeṣayā́ nā́rīr yā́s talpaṣī́varīḥ | stríyo yā́ḥ púṇyagandhās tā́ḥ sárvāḥ svāpayāmasi || 8 || 22 ||

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O protector of the home, remover of disease, may you, assuming all kinds of forms, be a friend to us, the granter of happiness. 1

O tawny-hued watch-dog, the child of inner truth-seeking consciousness, why do you display your teeth, bristling like lances in your mouth while barking against me. Any way, go quietly to sleep. 2

O watch-dog, retrace your way, attack the pilferer or the thief; why do you shout at the worshippers of the resplendent Lord? Why do you intimidate us? Any way, go quietly to sleep. 3

May you help in enhancing the prosperity of one who performs good actions ; and the one who performs good actions would then wish you prosperity. Why do you shout at the worshippers of the resplendent Lord? Why do you intimidate us? Any way, go quietly to sleep. 4

Let the mother sleep, let the father sleep, let the watch-dog sleep, and let the master of the house sleep, let all the kindred sleep, let all the people who are around us sleep. 5

The man who sits, the man who walks, or whosoever looks on us, of these we shut up the eyes, just as we close the doors of our house. 6

We put men to sleep through the irresistible might of the bull, the sun, with a thousand horns of rays, who rises out of the firmament. 7

The women who are lying in the courtyard, lying without a bed or stretched on portable coaches, the women decorated with auspicious perfumes, these ones and all we lull to sleep. 8

(५६) षट्पञ्चाशं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। मरुतो देवता। (१-११) प्रथमाद्येकादशर्चां द्विपदा विराट्, (१२-२५) द्वादश्यादिचतुर्दशानाञ्च त्रिष्टुप् छन्दसी॥

क ईं व्यक्ता नरः सनीळा रुद्रस्य मर्या अधा स्वश्वाः। १
नकिर्ह्येषां जनूंषि वेद ते अङ्ग विद्रे मिथो जनित्रम्॥१॥ २
अभि स्वपूभिर्मिथो वपन्त वातस्वनसः श्येना अस्पृध्रन्। ३
एतानि धीरो निण्या चिकेत पृश्निर्यदूधो मही जभार॥२॥ ४
सा विट् सुवीरा मरुद्भिरस्तु सनात्सहन्ती पुष्यन्ती नृम्णम्। ५
यामं येष्ठाः शुभा शोभिष्ठाः श्रिया संमिश्ला ओजोभिरुग्राः॥३॥ ६
उग्रं व ओजः स्थिरा शवांस्यधा मरुद्भिर्गणस्तुविष्मान्। ७
शुभ्रो वः शुष्मः क्रुध्मी मनांसि धुनिर्मुनिरिव शर्धस्य धृष्णोः॥४॥ ८

56.

Ká īm̩ vyàktā nárah̩ sánīḷā rudrásya máryā ádha sva vāh̩ ‖ 1 ‖ nákir hy èshām̩ janū́ṅshi véda té aṅgá vidre m thó janítram ‖ 2 ‖ abhí svapū́bhir mithó vapanta vā́tasvana-sah̩ ṣyená aspṛidhran ‖ 3 ‖ etā́ni dhíro niṇyā́ ciketa pṛíṣnir yád ū́dho mahí jabhā́ra ‖ 4 ‖ sá víṭ suvírā marúdbhir astu sanā́t sáhantī púshyantī nṛimṇám ‖ 5 ‖ yā́mam̩ yéshṭhāh̩ ṣubhā́ ṣóbhishṭhāh̩ ṣriyā́ sámmiṣlā ójobhir ugrā́h̩ ‖ 6 ‖ ugrám̩ va ója sthirā́ ṣávāṅsy ádhā marúdbhir gaṇás túvishmān ‖ 7 ‖ ṣubhró vah̩ ṣúshmah̩ krúdhmī mánāṅsi dhúnir múnir iva ṣárdhasya dhṛishṇóh̩ ‖ 8 ‖

सनेम्यस्मद्युयोत दिद्युं मा वो दुर्मतिरिह प्रणङ्नः। ९
प्रिया वो नाम हुवे तुराणामा यत्तृपन्मरुतो वावशानाः॥५॥ १०

sánemy asmád yuyóta di-dyúm mā́ vo durmatír ihá práṇaṅ naḥ ‖ 9 ‖ priyā́ vo nā́ma huve turā́ṇām ā́ yát tṛipán maruto vāvaṣānā́ḥ ‖ 10 ‖ 22 ‖

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Who are these persons, the radiant, the brave, the dwellers in one abode, the offsprings of cosmic vitality, friends of men, and (who come, as if) mounted on noble steeds. 1

No one indeed knows whence they come, they and they only know each other's birth. 2

Like hawks they go together by their own sacred paths; they mutually rival each other, roaring like the wind. 3

The wise is he who knows those white-complexioned beings (cloud-bearing winds), whom the vast midspace bears at her udders. 4

May the people, through the favours of these (cloud-bearing winds) be ever victorious, and be possessors of posterity and manly strength. 5

These cloud-bearing winds, bright in their splendour, invested with beauty, terrible by their varied power. rapidly go their way. 6

Terrible be your power, steadfast your energies, and prosperous be the company of these cloud-bearing winds. 7

Bright is your spirit, unrelenting are your minds. The sound of your irresistible forces (given by the leaves of trees) is like the songs of the minstrel prayers. 8

Ever withhold from us your blazing shaft; let not your displeasure overwhelm us on any occasion. 9

We, the aspiring, invoke your dear names, O speedy cloudy winds, for our complete satisfaction. 10

॥२४॥ स्वायुधास इष्मिणः सुनिष्का उत स्वयं तन्वः शुम्भमानाः ॥६॥ ११
शुची वो हव्या मरुतः शुचीनां शुचिं हिनोम्यध्वरं शुचिभ्यः ।
ऋतेन सत्यमृतसाप आयञ्छुचिजन्मानः शुचयः पावकाः ॥१२॥
अंसेष्वा मरुतः खादयो वो वक्षःसु रुक्मा उपशिश्रियाणाः ।
वि विद्युतो न वृष्टिभी रुचाना अनु स्वधामायुधैर्यच्छमानाः ॥१३॥
प्र बुध्न्या व ईरते महांसि प्र नामानि प्रयज्यवस्तिरध्वम् ।
सहस्रियं दम्यं भागमेतं गृहमेधीयं मरुतो जुषध्वम् ॥१४॥
यदि स्तुतस्य मरुतो अधीथेत्था विप्रस्य वाजिनो हवीमन् ।
मक्षू रायः सुवीर्यस्य दात नू चिद्यमन्य आदभदरावा ॥१५॥

svāyudhása ishmíṇaḥ sunishká utá svayáṃ tanvàḥ śúmbhamānāḥ || 11 || śúcī vo havyá marutaḥ śúcīnāṃ śúciṃ hinomy adhvaráṃ śúcibhyaḥ | ṛiténa satyám ṛitasápa āyañ chúcijanmānaḥ śúcayaḥ pāvakáḥ || 12 || áṅseshv á marutaḥ khādáyo vo vákshassu rukmá upaśiśriyāṇáḥ | ví vidyúto ná vṛishṭíbhī rucāná ánu svadhám áyudhair yáchamānāḥ || 13 || prá budhnyà va īrate máhāṅsi prá námāni prayajyavas tiradhvam | sahasríyaṃ dámyam bhāgám etáṃ gṛihamedhíyam maruto jushadhvam || 14 || yádi stutásya maruto adhīthétthá víprasya vājíno hávīman | makshú rāyáḥ suvíryasya dāta nú cid yám anyá ādábhad árāvā || 15 || 24 ||

॥२५॥ अत्यासो न ये मरुतः स्वञ्चो यक्षदृशो न शुभयन्त मर्याः ।
ते हर्म्येष्ठाः शिशवो न शुभ्रा वत्सासो न प्रक्रीळिनः पयोधाः ॥१६॥
दशस्यन्तो नो मरुतो मृळन्तु वरिवस्यन्तो रोदसी सुमेके ।
आरे गोहा नृहा वधो वो अस्तु सुम्नेभिरस्मे वसवो नमध्वम् ॥१७॥

átyāso ná yé marútaḥ sváñco yakshadṛíśo ná śubháyanta máryāḥ | té harmyeshṭháḥ śíśavo ná śubhrá vatsáso ná prakrīḷínaḥ payodháḥ || 16 || daśasyánto no marúto mṛiḷantu varivasyánto ródasī suméke | āré gohá nṛihá vadhó vo astu sumnébhir asmé vasavo namadhvam || 17 ||

They are bearers of bright weapons and impetuous in their haste. They deck themselves with golden ornaments, and their bodies have splendour of their own. 11

O cloud-bearing winds, pure are yourselves, pure are the oblations at the dedicated sacrifice. O observers of law and order, by the eternal truth you come to truth. You are bright by birth, and pure and sanctifying. 12

Your bright ornaments, O vital cloud-bearing winds, rest upon your shoulders, and shining necklaces are pendant on your breasts. Glittering with drops of rain, like lightning flashes, you whirl about your weapons, scattering waters. 13

O vital cloud-bearing winds, your celestial splendours spread wide; you are most adorable; you glorify your names. May you accept this thousand-fold allotment of domestic worship and household treasure. 14

If, O cloud-bearing winds, you justly appreciate the praise of the devout offerer of sacrificial food, conjoined with oblations, then promptly bestow upon us riches, comprehending excellent children,—the riches, such that no ungenerous or adversary can take away. 15

The swift-moving cloudy winds, the dispensers of waters, are fleet as coursers; they deck themselves like youths enjoying a festival; they are innocently charming as children in the precincts of their own house and are frolicksome like calves. 16

May the munificient winds, filling the beautiful heaven and earth with their glory, help us and be gracious to us; may your fatal weapon, that destroys cattle and men, remain far from us. May you turn yourselves to us, O granters of riches, with blessings. 17

आ वो होता जोहवीति सत्तः सत्राचीं रातिं मरुतो गृणानः ।
य ईवतो वृषणो अस्ति गोपाः सो अद्वयावी हवते व उक्थैः ॥१८॥
इमे तुरं मरुतो रामयन्तीमे सहः सहस आ नमन्ति ।
इमे शंसं वनुष्यतो नि पान्ति गुरु द्वेषो अररुषे दधन्ति ॥१९॥
इमे रध्रं चिन्मरुतो जुनन्ति भृमिं चिद्यथा वसवो जुषन्त ।
अप बाधध्वं वृषणस्तमांसि धत्त विश्वं तनयं तोकमस्मे ॥२०॥

á vo hótā johavīti sattáḥ satrā́cīṃ rātím maruto gṛiṇānáḥ | yá ívato vṛishaṇo ásti gopā́ḥ só ádvayāvī havate va ukthaíḥ || 18 || imé turám marúto rāmayantīmé sáhaḥ sáhasa á namanti | imé ṣáṅsaṃ vanushyató ní pānti gurú dvésho árarushe dadhanti || 19 || imé radhráṃ cin marúto junanti bhṛímiṃ cid yáthā vásavo jushánta | ápa bādhadhvaṃ vṛishaṇas támāṅsi dhattá víṣvaṃ tánayaṃ tokám asmé || 20 || 25 ||

मा वो दात्रान्मरुतो निररामा मा पश्चाद्दघ्म रथ्यो विभागे ।
आ नः स्पार्हे भजतना वसव्ये यदीं सुजातं वृषणो वो अस्ति ॥२१॥
सं यद्धनन्त मन्युभिर्जनासः शूरा यह्वीष्वोषधीषु विक्षु ।
अध स्मा नो मरुतो रुद्रियासस्त्रातारो भूत पृतनास्वर्यः ॥२२॥
भूरि चक्र मरुतः पित्र्याण्युक्थानि या वः शस्यन्ते पुरा चित् ।
मरुद्भिरुग्रः पृतनासु साळ्हा मरुद्भिरित्सनिता वाजमर्वा ॥२३॥

má vo dātrā́n maruto nír arāma mā́ paṣcā́d daghma rathyo vibhāgé | ā́ na spārhé bhajatanā vasavyè yád īṃ sujātáṃ vṛishaṇo vo ásti || 21 || sáṃ yád dhánanta manyúbhir jánāsaḥ ṣū́rā yahvíshv óshadhīshu vikshú | ádha smā no maruto rudriyāsas trātā́ro bhūta pṛítanāsv aryáḥ || 22 || bhū́ri cakra marutaḥ pítryāṇy ukthā́ni yā́ vaḥ ṣasyánte purā́ cit | marúdbhir ugráḥ pṛítanāsu sā́ḷhā marúdbhir ít sánitā vā́jam árvā || 23 ||

Praising your universal liberality, O vital winds, the ministrant priest, occupying his proper seat, calls you. He the guardian of the zealous worshipper, and the person free from duplicity, invokes you with hymns. 18

These swift moving vital winds give pleasure to the zealous worshipper, and humble the strength of the strong men ; they protect their adorers from the angry malignant ; and they lay their severe displeasure on the wicked. 19

These cloudy winds encourage the prosperous man, and even the wandering toiler. As owners of wealth, they are pleased with you. O showerers of benefits, dissipate the darkness ; grant us children and family continuity. 20

Never, O warriors, may we be excluded from your bounty. O lords of war-chariots, never may we be left behind when you distribute it. Please give us a share in that delightful opulence, the genuine wealth, that, O bestowers of benefits, is in your possession. 21

When heroic men, filled with wrath, assemble for winning plentiful forest wealth and people of the land, then, O cloudy winds, sons of vital forces, may you be our defenders in the strife against our opponents. 22

O cloudy winds, you have bestowed on our fore-fathers many benefits ever since worthy of praise and appreciation. Only through the favour of the cloudy winds the fierce strong warrior wins in battles ; through their favour the devotees obtain food. 23

अस्मे वीरो मरुतः शुष्म्यस्तु जनानां यो असुरो विधर्ता ।
अपो येन सुक्षितये तरेमाध स्वमोको अभि वः स्याम ॥२४॥
तन्न इन्द्रो वरुणो मित्रो अग्निराप ओषधीर्वनिनो जुषन्त ।
शर्मन्त्स्याम मरुतामुपस्थे यूयं पात स्वस्तिभिः सदा नः ॥२५॥

'asmé vīró marutaḥ ṣushmy àstu jánānām yó ásuro vidhartá | apó yéna sukshitáye táremádha svám óko abhí vaḥ syāma || 24 || tán na índro váruṇo mitró agnír — || 25 || 26 ||

(५७) सप्तपञ्चाशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मरुतो देवताः । त्रिष्टुप् छन्दः ॥

॥५७॥ मध्वो वो नाम मारुतं यजत्राः प्र यज्ञेषु शवसा मदन्ति ।
ये रेजयन्ति रोदसी चिदुर्वी पिन्वन्त्युत्सं यदयासुरुग्राः ॥१॥
निचेतारो हि मरुतो गृणन्तं प्रणेतारो यजमानस्य मन्म ।
अस्माकमद्य विदथेषु बर्हिरा वीतये सदत पिप्रियाणाः ॥२॥
नैतावदन्ये मरुतो यथेमे भ्राजन्ते रुक्मैरायुधैस्तनूभिः ।
आ रोदसी विश्वपिशः पिशानाः समानमञ्ज्यञ्जते शुभे कम् ॥३॥
ऋधक्सा वो मरुतो दिद्युदस्तु यद्व आगः पुरुषता कराम ।
मा वस्तस्यामपि भूमा यजत्रा अस्मे वो अस्तु सुमतिश्चनिष्ठा ॥४॥

57.

Mádhvo vo náma márutam yajatrāḥ prá yajñéshu ṣávasā madanti | yé rejáyanti ródasī cid urví pínvanty útsam yád áyāsur ugráḥ || 1 || nicetáro hí marúto griṇántam praṇetáro yájamānasya mánma | asmákam adyá vidátheshu barhír á vītáye sadata pipriyāṇáḥ || 2 || naítāvad anyé marúto yáthemé bhrájante rukmaír áyudhais tanúbhiḥ | á ródasī viṣvapíṣaḥ piṣānáḥ samānám añjy àñjate ṣubhé kám || 3 || ṛídhak sá vo maruto didyúd astu yád va ágaḥ purushátā kárāma | má vas tásyām ápi bhūmā yajatrā asmé vo astu sumatíṣ cánishṭhā || 4 ||

O vital winds, may our brave youth be vigorous, full of vital energy, and the giver of sustenance to people; and through them, may we overcome all difficulties in acquiring prosperous lands. May we dwell in our own homes with you as our perpetual companion. 24

May the presiding Lord over lightning, ocean, the sun, and fire, rivers, plants, and trees, be pleased with us; may we find shelter in the bosom of vital powers; and may you ever cherish us with blessings. 25

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O pious sages, through the strength of your sweet expression of devotion, the vital principles are exhilarated at cosmic sacrificial acts. Thereby through their strength, they cause even spacious heaven and earth to tremble and make the spring waters flow. 1

The vital principles inspire the man who sings their praises and, verily promote the thoughts of the institutor who pay homage. May you today enshrine the tender heart of the pious sages assembled at the congregation with friendly minds to share the joy. 2

None else gleams more brightly than these vital principles with their own forms, golden gauds, weapons and with all adornments, decking earth and heaven. Widely radiating, they augment and exhibit their common splendour for our good. 3

O vital principles, when we, through human frailty sin against you, may you not punish us with your blazing dart. O holy divine, let us not be exposed to that. May your most loving favour, the source of abundance, still be extended towards us. 4

कृते चिदत्र मरुतो रणन्तानवद्यासः शुचयः पावकाः ।
प्र णोऽवत सुमतिभिर्यजत्राः प्र वाजेभिस्तिरत पुष्यसे नः ॥५॥
उत स्तुतासो मरुतो व्यन्तु विश्वेभिर्नामभिर्नरो हवींषि ।
ददात नो अमृतस्य प्रजायै जिगृत रायः सूनृता मघानि ॥६॥
आ स्तुतासो मरुतो विश्व ऊती अच्छा सूरीन्त्सर्वताता जिगात ।
ये नस्त्मना शतिनो वर्धयन्ति यूयं पात स्वस्तिभिः सदा नः ॥७॥

kṛité cid átra marúto raṇantā-navadyā́saḥ śúcayaḥ pāvakā́ḥ | prá ṇo 'vata sumatíbhir ya-jatrāḥ prá vā́jebhis tirata pushyáse naḥ || 5 || utá stutā́so marúto vyantu víśvebhir nā́mabhir náro havíṅshi | dádāta no amṛ́tasya prajā́yai jigṛitá rāyáḥ sūnṛ́tā maghā́ni || 6 || ā́ stutā́so maruto víśva ūtí áchā sūrī́n sarvátātā jigāta | yé nas tmánā śatíno vardháyanti yūyám pāta — || 7 || 27 ||

(५८) अष्टपञ्चाशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मरुतो देवताः । त्रिष्टुप् छन्दः ॥

॥२८॥ प्र साकमुक्षे अर्चता गणाय यो दैव्यस्य धाम्नस्तुविष्मान् ।
उत क्षोदन्ति रोदसी महित्वा नक्षन्ते नाकं निर्ऋतेरवंशात् ॥१॥
जनूश्चिद्वो मरुतस्त्वेष्येण भीमासस्तुविमन्यवोऽयासः ।
प्र ये महोभिरोजसोत सन्ति विश्वो वो यामन्भयते स्वर्दृक् ॥२॥
बृहद्वयो मघवद्भ्यो दधात जुजोषन्निन्मरुतः सुष्टुतिं नः ।
गतो नाध्वा वि तिराति जन्तुं प्र णः स्पार्हाभिरूतिभिस्तिरेत ॥३॥

58.

Prá sākamúkshe arcatā gaṇā́ya yó daívyasya dhā́mnas túvishmān | utá kshodanti ródasī mahitvā́ nákshante nā́kaṃ nírṛiter avaṅśā́t || 1 || janū́ś cid vo marutas tveshyèṇa bhī́māsas túvimanyavó 'yā́saḥ | prá yé máhobhir ójasotá sánti víśvo vo yā́man bhayate svardṛ́k || 2 || bṛihád vā́yo maghá-vadbhyo dadhāta jújoshann ín marútaḥ sushṭutíṃ naḥ | gató nā́dhvā ví tirāti jantúm prá ṇa spārhā́bhir ūtíbhis tireta || 3 ||

May these sacred deeds of ours delight the vital divines, who are blameless, bright and purifying. O powerful and holy one, may you favour us with your kindness; and sustain us with food. 5

And may the vital divine heroes, praised by all, be pleased to cherish the spirit of our offerings. May they bless us with the celestial elixir for the benefit of our children and provide us with righteously earned opulence for our prosperity. 6

O vital divines, being praised, may you come to us with all your boons to be showered on our learned, who, on their own, would increase them hundredfold. May you ever cherish us with your blessings. 7

58

Offer worship to the mighty group of bounties belonging to the celestial region, which pours down rain in common. By their greatness, they overwhelm both heaven and earth, starting from the earth, spreading into the midspace, and rising up to the distant heaven. 1

O formidable, high-spirited, quick-moving vital principles, your birth is from the illustrious cosmic vitality. Each looker on the sky is alarmed at the coming of you who are all-surpassing in lustre and strength. 2

O vital principles, being glorified may you grant abundant food to our noble citizen. May you accept complacently our earnest praise. The path you follow is in no way hurtful to living beings. May our prosperity enhance by your delightful protections. 3

युष्मोतो विप्रो मरुतः शतस्वी युष्मोतो अर्वा सहुरिः सहस्री ।
युष्मोतः सम्राळुत हन्ति वृत्रं प्र तद्वो अस्तु धूतयो देष्णम् ॥४॥
ताँ आ रुद्रस्य मीळ्हुषो विवासे कुविन्नंसन्ते मरुतः पुनर्नः ।
यत्सस्वर्ता जिहीळिरे यदाविरव तदेन ईमहे तुराणाम् ॥५॥
प्र सा वाचि सुष्टुतिर्मघोनामिदं सूक्तं मरुतो जुषन्त ।
आराच्चिद्द्वेषो वृषणो युयोत यूयं पात स्वस्तिभिः सदा नः ॥६॥

yushmóto vípro marútaḥ ṣatasvı yushmoto árvā sáhuriḥ sahasrí | yushmótaḥ samrā́ḷ utá hanti vṛitrám prá tád vo astu dhūtayo deshṇám || 4 || tā́ñ ā́ rudrásya mīḷhúsho vivāse kuvín nánsante marútaḥ púnar naḥ | yát sasvártā jihīḷiré yád āvír áva tád éna īmahe turā́ṇām || 5 || prá sā́ vāci sushṭutír maghónām idám sūktám marúto jushanta | ārā́c cid dvésho vṛishaṇo yuyota yūyám pāta — || 6 || 28 ||

(५९) एकोनषष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-११) प्रथमाद्येकादशर्चां मरुतः (१२) द्वादश्याश्च रुद्रो देवताः । (१-६) प्रथमादिषळृचस्य प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (७-८) सप्तम्यष्टम्योर्ऋचोस्त्रिष्टुप्, (९-११) नवम्यादितृचस्य गायत्री, (१२) द्वादश्याश्चानुष्टुप् छन्दांसि ॥

यं त्रायध्व इदमिदं देवासो यं च नयथ ।
तस्मा अग्ने वरुण मित्रार्यमन्मरुतः शर्म यच्छत ॥१॥
युष्माकं देवा अवसाहनि प्रिय ईजानस्तरति द्विषः ।
प्र स क्षयं तिरते वि महीरिषो यो वो वराय दाशति ॥२॥
नहि वश्चरमं चन वसिष्ठः परिमंसते ।
अस्माकमद्य मरुतः सुते सचा विश्वे पिबत कामिनः ॥३॥

59.

Yám trā́yadhva idám-idam dévāso yám ca náyatha | tásmā agne váruṇa mítrā́ryaman márutaḥ ṣárma yachata || 1 || yushmā́kam devā ávasā́hani priyá ījānás t..rati dvíshaḥ | prá sá ksháyam tirate ví mahír ísho yó vo várāya dā́ṣati || 2 || nahí vaṣ caramám caná vásishṭhaḥ parimáṅsate | asmā́kam adyá marutaḥ suté sácā víṣve pibata kāmínaḥ || 3 ||

O vital principles, the pious man protected by you, becomes the possessor of hundreds, protected by you he overcomes his foes and becomes the possessor of thousands : Protected by you, the sovereign destroys his enemy. O agitators, may the favours of wealth from you ever continue to be abundant. 4

I adore those offsprings of the cosmic vitality, the showerer. May the vital winds, repeatedly invoked, again come to us. May we expiate by praise whatever we have committed secretly or openly against the swift-moving vital winds, by which they could be displeased. 5

This pious praise of the bounteous vital principles has been recited. May they be gratified by this hymn, may they, the showerers of benefits, remove far from us those who hate us ; and may you and divine powers ever cherish us with blessings. 6

59

O divine power, the fire-divine, the cosmic ocean, the sun and the Lord of cosmic justice, may you grant happiness to them whom you preserve from the perils of this world, whom you guide here to the paths of virtue. 1

O Nature's bounties, through your protection, the man who worships on a happy day overcomes his adversaries. He who offers abundant oblation to you for his betterment, becomes prosperous at his home. 2

The celebrated sages do not disregard even the extremest one amongst you all. O vital principles, desirous of the libation, may you all drink here together today the effused elixir of devotional love. 3

नहि वं ऊतिः पृतनासु मर्धति यस्मा अराध्वं नरः ।
अभि व आवर्त्सुमतिर्नवीयसी तूयं यात पिपीषवः ॥४॥
ओ षु घृष्विराधसो यातनान्धांसि पीतये ।
इमा वो हव्या मरुतो ररे हि कं मो ष्वन्यत्र गन्तन ॥५॥
आ च नो बर्हिः सदताविता च नः स्पार्हाणि दातवे वसु ।
अस्रेधन्तो मरुतः सोम्ये मधौ स्वाहेह मादयाध्वै ॥६॥

nahí va ūtíḥ pṛitanāsu márdhati yásmā árādhvaṃ naraḥ | abhí va ávart sumatír návīyasī tū́yaṃ yāta pipīshavaḥ || 4 || ó shú ghṛishvirādhaso yātánándhāṅsi pītáye | imá vo havyá maruto raré hí kam mó shv ànyátra gantana || 5 || á ca no barhíḥ sádatāvitá ca na spārháṇi dátave vásu | ásredhanto marutaḥ somyé mádhau sváhehá mādayādhvai || 6 || 29 ||

११-७ सस्वश्चिद्धि तन्वः शुम्भमाना आ हंसासो नीलपृष्ठा अपप्तन् ।
विश्वं शर्धो अभितो मा नि षेद नरो न रण्वाः सवने मदन्तः ॥७॥
यो नो मरुतो अभि दुर्हृणायुस्तिरश्चित्तानि वसवो जिघांसति ।
द्रुहः पाशान्प्रति स मुचीष्ट तपिष्ठेन हन्मना हन्तना तम् ॥८॥
सांतपना इदं हविर्मरुतस्तज्जुजुष्टन । युष्माकोती रिशादसः ॥९॥
गृहमेधास आ गत मरुतो माप भूतन । युष्माकोती सुदानवः ॥१०॥

sasváş cid dhí tanvàḥ şúmbhamānā á haṅsāso nílapṛishṭhā apaptan | víşvaṃ şárdho abhíto mā ní sheda náro ná raṇváḥ sávane mádantaḥ || 7 || yó no maruto abhí durhṛiṇāyús tirás cittáni vasavo jíghāṅsati | druháḥ páşān práti sá mucīshṭa tápishṭhena hánmanā hantanā tám || 8 || sáṃtapanā idáṃ havír márutas táj jujushṭana | yushmákotí riṣādasaḥ || 9 || gṛíhamedhāsa á gata máruto mápa bhūtana | yushmákotí sudānavaḥ || 10 ||

O desirous of drinking elixir of devotion, O leaders, your protection injures not the one whom you defend in the struggles of life. May your latest favour be granted to us. May you come quickly, eager to drink the elixir of devotion. 4

O vital principles, whose riches are co-ordinated together, may you come to partake of the sacred viands, for, I offer to you these oblations ; go not away to any other place ; —please stay on here. 5

O vital principles, rich in wealth and uninjuring, may you abide in our hearts. May you be graciously inclined to grant us riches. May you cherish the sweet elixir of devotion offered with the auspicious word "*svaha*" at the occasion. 6

May the vital principles yet unrevealed, decorating their forms, descend like the blue-backed swans : let the entire company gather round me like happy men rejoicing together at a solemn ceremony. 7

O vital principles, the prosperous ones, may you destroy with a consuming fatal weapon that person who wounds our feelings, and though rebuked by all, yet seeks to kill us. May he be tangled in the nooses of his own mischief. 8

O vital principles, destroyers of evils, this oblation is designed for you : may you, the devourers of enemies, with your protections, graciously accept it. 9

O bounteous vital principles, advisers of domestic worship, benefactors, come with your protections : go not away. 10

इ॒हेह॑ वः स्वतवसः॒ कव॑यः॒ सूर्य॑त्वचः । य॒ज्ञं म॑रुत॒ आ वृ॑णे ॥११॥
त्र्य॑म्बकं यजामहे सु॒गन्धिं॑ पुष्टि॒वर्ध॑नम् ।
उ॒र्वा॒रु॒कमि॑व॒ बन्ध॑नान्मृ॒त्योर्मु॑क्षीय॒ माऽमृता॑त् ॥१२॥

ihéha vaḥ svatavasaḥ kávayaḥ sûryatvacaḥ | yajñám maruta á vriṇe || 11 || tryàmbakam yajāmahe sugándhim pushṭivárdhanam | urvārukám iva bándhanān mṛityór mukshīya mámṛítāt || 12 || 30 ||

(६०) षष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। (१) प्रथमर्चः सूर्यः, (२-१२) द्वितीयादेकादशानाञ्च मित्रावरुणौ देवते। त्रिष्टुप् छन्दः॥

यद॒द्य सू॑र्य॒ ब्रवोऽना॑गा उ॒द्यन्मि॒त्राय॒ वरु॑णाय स॒त्यम् ।
व॒यं दे॑व॒त्रादि॑ते स्याम॒ तव॑ प्रि॒यासो॑ अर्यमन्गृ॒णन्तः॑ ॥१॥
ए॒ष स्य मि॑त्रावरुणा नृ॒चक्षा॑ उ॒भे उदे॑ति॒ सूर्यो॑ अ॒भि ज्मन् ।
विश्व॑स्य स्था॒तुर्जग॑तश्च गो॒पा ऋ॒जु मर्ते॑षु वृजि॒ना च॒ पश्य॑न् ॥२॥
अयु॑क्त स॒प्त ह॒रितः॑ स॒धस्था॒द्या ई॑ं वह॑न्ति॒ सूर्यं॑ घृ॒ताचीः॑ ।
धामा॑नि मित्रावरुणा यु॒वाकुः॒ सं यो यू॒थेव॒ जनि॑मानि॒ चष्टे॑ ॥३॥

60.

Yád adyá sūrya brávó 'nāgā udyán mitrā́ya váruṇāya satyám | vayáṃ devatrā́dite syāma táva priyā́so aryaman griṇántaḥ || 1 || eshá syá mitrāvaruṇā nṛicákshā ubhé úd eti sū́ryo abhí jmán | víṣvasya sthātúr jágataṣ ca gopā́ ṛijú márteshu vṛijiná ca páṣyan || 2 || áyukta saptá harítaḥ sadhásthād yá īṃ vā́hanti sū́ryaṃ ghṛitā́cīḥ | dhā́māni mitrāvaruṇā yuvā́kuḥ sáṃ yó yūthéva jánimāni cáshṭe || 3 ||

O vital principles, self-strong, far-seeing, glorious as the sun, come hither, come hither ; I invoke you for blessings at our work and worship. 11

We worship the mother of three regions, with her fragrant fame, and the augmenter of prosperity ; may I be liberated from death, like the cucumber from its stalk, but not bereft of immortality. 12

60

O the sun-divine, when rising today, you declare the truth to the friendly spiritual bounties, light and bliss, that we are void of sin. May we, O mother infinite remain dear to divine powers, and attain divinity. O Lord of cosmic justice, may we, glorifying you, be dear to you. 1

O lord of light and warmth, this sun-divine, the beholder of human beings, rises to illuminate both heaven and earth. He is the guardian of all that is stationary or moveable. He moves witnessing, as if, upright acts or crooked sins of mortals. 2

O lord of light and happiness, he (the sun) from the common dwelling, harnesses his seven steeds of speedy vital energies. Dragged out of the night, the sun surveys all regions, and living creatures like a herdsman. 3

उद्वां पृक्षासो मधुमन्तो अस्थुरा सूर्यो अरुहच्छुक्रमर्णः ।
यस्मा आदित्या अध्वनो रदन्ति मित्रो अर्यमा वरुणः सजोषाः ॥४॥
इमे चेतारो अनृतस्य भूरेर्मित्रो अर्यमा वरुणो हि सन्ति ।
इम ऋतस्य वावृधुर्दुरोणे शग्मासः पुत्रा अदितेरदब्धाः ॥५॥
इमे मित्रो वरुणो दूळभासोऽचेतसं चिच्चितयन्ति दक्षैः ।
अपि क्रतुं सुचेतसं वतन्तस्तिरश्चिदंहः सुपथा नयन्ति ॥६॥

úd vām prikshấso mádhumanto asthur ấ sū́ryo aruhac chukrám árṇaḥ | yásmā ādityấ ádhvano rádanti mitró aryamấ váruṇaḥ sajóshāḥ || 4 || imé cetā́ro ánṛitasya bhū́rer mitró aryamấ váruṇo hí sánti | imá ṛitásya vāvṛidhur duroṇé ṣagmā́saḥ putrấ áditer ádabdhāḥ || 5 || imé mitró váruṇo dūḷā́bhāso 'cetásaṃ cic citayanti dákshaiḥ | ápi krátuṃ sucétasaṃ vátantas tiráṣ cid áṅhaḥ supáthā nayanti || 6 || 1 ||

इमे दिवो अनिमिषा पृथिव्याश्चिकित्वांसो अचेतसं नयन्ति ।
प्रव्राजे चिन्नद्यो गाधमस्ति पारं नो अस्य विष्पितस्य पर्षन् ॥७॥
यद्गोपावददितिः शर्म भद्रं मित्रो यच्छन्ति वरुणः सुदासे ।
तस्मिन्ना तोकं तनयं दधाना मा कर्म देवहेळनं तुरासः ॥८॥

imé divó ánimishā pṛithivyā́ṣ cikitvā́ṅso acetásaṃ nayanti | pravrājé cin nadyò gādhám asti pārám no asyá vishpitásya parshan || 7 || yád gopā́vad áditiḥ ṣárma bhadrám mitró yáchanti váruṇaḥ sudā́se | tásmінn ā́ tokám tánayaṃ dádhānā mā́ karma devahéḷanaṃ turāsaḥ || 8 ||

For you, O lord of light and bliss, the sweet-flavoured viands have been prepared. The sun has ascended the shining firmament, for whom Nature's bounties like the self-luminous stars, the cosmic light, the cosmic purposefulness, and the cosmic order make pathways ready with one accord. 4

These cosmic powers of light, justice and warmth are the detecters of even the hidden untruth : these unconquered sons of Infinity, the dispensers of happiness, are magnified in the temple of truth. 5

These unconquerable divine powers of light, warmth and cosmic order, with their great power, awaken even fools to wisdom. Moreover, they lead them by easy paths (to their goal), removing all iniquity. 6

They, ever vigilant with eyes, unclosed and cognizant of the things of heaven and earth, conduct the ignorant man to duty. Even in the fastmoving or flooded river, there is a limited depth. May they lead us across the shore of the vast expanse. 7

When like guardians, the mother infinity and the cosmic light and happiness confer shelter upon the liberal donor and grant sons and lineal succession, may we never precipitate such conditions as to incur the displeasure of Nature's bounties. 8

अव वेदिं होत्राभिर्यजेत रिपः काश्चिद्वरुणध्रुतः सः ।
परि द्वेषोभिरर्यमा वृणक्तूरुं सुदासे वृषणा उ लोकम् ॥९॥
सस्वश्चिद्धि समृतिस्त्वेष्येषामपीच्येन सहसा सहन्ते ।
युष्मद्भिया वृषणो रेजमाना दक्षस्य चिन्महिना मृळता नः ॥१०॥
यो ब्रह्मणे सुमतिमायजाते वाजस्य सातौ परमस्य रायः ।
सीक्षन्त मन्युं मघवानो अर्य उरु क्षयाय चक्रिरे सुधातु ॥११॥
इयं देव पुरोहितिर्युवभ्यां यज्ञेषु मित्रावरुणावकारि ।
विश्वानि दुर्गा पिपृतं तिरो नो यूयं पात स्वस्तिभिः सदा नः ॥१२॥

áva védim hótrābhir yajeta rípaḥ kā́ṣ cid varuṇadhrútaḥ sáḥ | pári dvéshobhir aryamā́ vṛiṇaktūrúm sudā́se vṛishaṇā u lokám || 9 || sasvā́ṣ cid dhí sámṛitis tveshy èshām apīcyèna sáhasā sáhante | yushmád bhiyā́ vṛishaṇo réjamānā dákshasya cin mahinā́ mṛiḷátā naḥ || 10 || yó bráhmaṇe sumatím āyájāte vā́jasya sātaú paramásya rāyáḥ | síkshanta manyúm maghávāno aryá urú kshá́yāya cakrire sudhā́tu || 11 || iyám deva puróhitir yuvábhyām yajñéshu mitrāvaruṇāv akāri | víṣvāni durgā́ pipṛitam tiró no yūyám pāta — || 12 || 3 ||

(६१) एकषष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

उद्वां चक्षुर्वरुण सुप्रतीकं देवयोरेति सूर्यस्ततन्वान् ।
अभि यो विश्वा भुवनानि चष्टे स मन्युं मर्त्येष्वा चिकेत ॥१॥
प्र वां स मित्रावरुणावृतावा विप्रो मन्मानि दीर्घश्रुदियर्ति ।
यस्य ब्रह्माणि सुक्रतू अवाथ आ यत्क्रत्वा न शरदः पृणैथे ॥२॥

61.

Úd vām cákshur varuṇa suprátīkam deváyor eti sū́ryas tatanvā́n | abhí yó víṣvā bhúvanāni cáshṭe sá manyúm mártyeshv á ciketa || 1 || prá vām sá mitrāvaruṇāv ṛitā́vā vípro mánmāni dīrghaṣrúd iyarti | yásya bráhmāṇi sukratū ávātha á yát krátvā ná ṣarádaḥ pṛiṇaíthe || 2 ||

When my adversary desecrate the altar by ill-expressed praises, may he be turned out by virtuous lord, and undergo various sufferings. May the lord of cosmic order defend us from those who hate us. O both of you, the showerers of benefits, confer vast room and freedom upon the liberal donor. 9

The association of these three divine powers is of mysterious lustre. By their strength, they overcome all enmities. O showerers of benefit, through your fear, our opponents tremble. May you have mercy upon us, mighty as you are. 10

These munificent divine powers conjointly accept the pride of the worshipper. They bestow a spacious place for dwelling upon him, who, for the sake of food and excellent riches, devotes his mind to your glorification. 11

O divine lords of cosmic light and warmth, to you this adoration at sacrifices is addressed. May you take us across all difficulties, and ever cherish us with blessings. 12

61

O light-divine and the warmth-divine, spreading around the splendorous lustre of you two divinities, the sun rises. He beholds all existing beings and very well observes the acts of mortals. 1

O light-divine and the warmth-divine, the holy sage, the solemnizer of sacrifice, widely renowned earnestly repeats your praises. O performer of noble deeds, it is he whose devotion and actions you favour. 2

प्रोरोर्मित्रावरुणा पृथिव्याः प्र दिव ऋष्वाद्बृहतः सुदानू ।
स्पशो दधाथे ओषधीषु विक्ष्वृधग्यतो अनिमिषं रक्षमाणा ॥३॥
शंसा मित्रस्य वरुणस्य धाम शुष्मो रोदसी बद्बधे महित्वा ।
अयन्मासा अयज्वनामवीराः प्र यज्ञमन्मा वृजनं तिराते ॥४॥
अमूरा विश्वा वृषणाविमा वां न यासु चित्रं ददृशे न यक्षम् ।
द्रुहः सचन्ते अनृता जनानां न वां निण्यान्यचिते अभूवन् ॥५॥
समु वां यज्ञं महयं नमोभिर्हुवे वां मित्रावरुणा सबाधः ।
प्र वां मन्मान्यृचसे नवानि कृतानि ब्रह्म जुजुषन्निमानि ॥६॥
इयं देव पुरोहितिर्युवभ्यां यज्ञेषु मित्रावरुणावकारि ।
विश्वानि दुर्गा पिपृतं तिरो नो यूयं पात स्वस्तिभिः सदा नः ॥७॥

prórór mitrāvaruṇā pṛithivyáḥ prá divá ṛishvád bṛihatáḥ sudānū | spáṣo dadhāthe óshadhīshu vikshv ṛídhag yató ánimisham rákshamāṇā || 3 || ṣáṅsā mitrásya váruṇasya dhā́ma ṣúshmo ródasī badbadhe mahitvā́ | áyan mā́sā áyajvanām avírāḥ prá yajñámanmā vṛijánam tirāte || 4 || ámūrā víṣvā vṛishaṇāv imā́ vām ná yā́su citrám dádṛiṣe ná yakshám | drúhaḥ sacante ánṛitā jánānām ná vām niṇyā́ny acíte abhūvan || 5 || sám u vām yajñám mahayam námobhir huvé vām mitrāvaruṇā sabā́dhaḥ | prá vām mánmāny ṛicáse návāni kṛitā́ni bráhma jujushann imā́ni || 6 || iyám deva puróhitir — || 7 || ३ ||

(६२) द्विषष्टितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-३) प्रथमतृचस्य सूर्यः, (४-६) द्वितीयतृचस्य च मित्रावरुणौ देवताः । त्रिष्टुप् छन्दः ॥

उत्सूर्यो बृहदर्चींष्यश्रेत्पुरु विश्वा जनिम मानुषाणाम् ।
समो दिवा ददृशे रोचमानः क्रत्वा कृतः सुकृतः कर्तृभिर्भूत् ॥१॥
स सूर्य प्रति पुरो न उद्गा एभिः स्तोमेभिरेतशेभिरेवैः ।
प्र नो मित्राय वरुणाय वोचोऽनागसो अर्यम्णे अग्नये च ॥२॥

62.

Út sū́ryo bṛihád arcíṅshy aṣret purú víṣvā jánima mā́nushāṇām | samó divā́ dadṛiṣe rócamānaḥ krátvā kṛitáḥ súkṛitaḥ kartṛíbhir bhūt || 1 || sá sūrya práti puró na úd gā ebhí stómebhir etaṣébhir évaiḥ | prá no mitrā́ya váruṇāya vocó 'nāgaso aryamṇé agnáye ca || 2 ||

O lords of light and warmth, the bounteous giver, you are vaster than the ample earth, vaster than the glorious and expansive heaven; you maintain beauty in plants and protect people, following the path of truth every moment. 3

I praise the splendour of the lords of cosmic light and warmth whose strength, by its mightiness, keeps heaven and earth asunder. May the days of those who do not offer worship pass without descendants. May he, who delights in selfless noble works, increase in prosperity. 4

O unperplexed, all-pervading showerers of benefits, these praises are offered to you; of course, nothing surprising, neither any adoration worthy of you is beheld. The insincere commendations of men make them unfaithful. No secrets may be hidden from your knowledge. 5

I offer veneration to you two with praises. Whilst in trouble, I invoke you, O lords of light and warmth. May my present hymns be gratifying to you. May these prayers be acceptable to you both. 6

O divine lords of cosmic light and warmth, to you this adoration at sacrifices is addressed: may you take us across all difficulties, and ever cherish us with blessings. 7

62

The sun spreads his beams of splendour over all mankind in countless spaces. Shining bright by day, he is beheld the same by all,—the creator, the created—: he is glorified by his worshippers. 1

Rise up before us, O sun with your glorious white beams as horses; declare us free from sin to Nature's bounties, such as a self-luminous star, ocean, cosmic order and fire-divine. 2

वि नः सहस्रं शुरुधो रदन्त्वृतावानो वरुणो मित्रो अग्निः ।
यच्छन्तु चन्द्रा उपमं नो अर्कमा नः कामं पूपुरन्तु स्तवानाः ॥३॥
द्यावाभूमी अदिते त्रासीथां नो ये वां जज्ञुः सुजनिमान ऋष्वे ।
मा हेळे भूम वरुणस्य वायोर्मा मित्रस्य प्रियतमस्य नृणाम् ॥४॥
प्र बाहवा सिसृतं जीवसे न आ नो गव्यूतिमुक्षतं घृतेन ।
आ नो जने श्रवयतं युवाना श्रुतं मे मित्रावरुणा हवेमा ॥५॥
नू मित्रो वरुणो अर्यमा नस्त्मने तोकाय वरिवो दधन्तु ।
सुगा नो विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥६॥

ví naḥ sa-
hásram ṣurúdho radantv ṛitávāno váruṇo mitró agníḥ | yá-
chantu candrá upamám no arkám á naḥ kámam pūpurantu
stávānāḥ || 3 || dyávābhūmī adite trásīthām no yé vām ja-
jñúḥ sujánimāna ṛishve | má héḷe bhūma váruṇasya vāyór
má mitrásya priyátamasya nṛiṇám || 4 || prá bāhávā sisṛitam
jīváse na á no gávyūtim ukshatam ghṛiténa | á no jáne ṣra-
vayatam yuvānā ṣrutám me mitrāvaruṇā hávemá || 5 || nú
mitró váruṇo aryamá nas tmáne tokáya várivo dadhantu |
sugá no víṣvā supáthāni santu yūyám pāta — || 6 || ६ ||

(६३) त्रिषष्टितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-४, ५) प्रथमादिचतुर्ऋचां पञ्चम्याः पूर्वार्धस्य च सूर्यः, (५-६) पञ्चम्या उत्तरार्धस्य षष्ठ्याश्च मित्रावरुणौ देवताः । त्रिष्टुप् छन्दः ।

१५ उद्वेति सुभगो विश्वचक्षाः साधारणः सूर्यो मानुषाणाम् ।
चक्षुर्मित्रस्य वरुणस्य देवश्चर्मेव यः समविव्यक्तमांसि ॥१॥
उद्वेति प्रसवीता जनानां महान्केतुरर्णवः सूर्यस्य ।
समानं चक्रं पर्याविवृत्सन्यदेतशो वहति धूर्षु युक्तः ॥२॥

63.

Úd v eti subhágo viṣvácakshāḥ sádhāraṇaḥ súryo má-
nushāṇām | cákshur mitrásya váruṇasya deváṣ cármeva yáḥ
samávivyak támāṅsi || 1 || úd v eti prasavītá jánānām ma-
hán ketúr arṇaváḥ súryasya | samānám cakrám paryāvívṛit-
san yád etaṣó váhati dhūrshú yuktáḥ || 2 ||

May the cosmic ocean, the sun and fire-divine, the alleviators of pain, the rigid observers of law, bestow upon us thousands of riches. May they, the givers of delight, grant us excellent food : glorified by us, may they fulfil our desires. 3

O you two, the undivided mighty heaven and earth, may you protect us who are the nobly born descendants of yours : let us not incur the displeasure of the cosmic forces, such as the ocean, the wind, nor of him, the dearest friend of mortals, the sun. 4

May you stretch forth your arms for the prolongation of our existence. May you bedew with water the pastures of our cattle. May we be worthy of honours amongst men. O ever-youthful cosmic lord of light and warmth, hear these my invocations. 5

May the sun, the ocean and the lord of cosmic order grant affluence to us and to our posterity : may all paths be easy of access unto us : and may you all ever cherish us with blessings. 6

63

The auspicious sun, observer of all, common to all mankind, the eye of divine powers, such as self-luminous stars and ocean, rises up and rolls up darkness like a piece of leather. 1

The inspirer of men advances in the midst of the cosmic plasma. The chariot of the sun with the unfurled banner rolls on that cosmic wheel of time which the harnessed white steeds have been driving. 2

विभ्राजमान उषसामुपस्थाद्रेभैरुदेत्यनुमद्यमानः ।
एष मे देवः सविता चच्छन्द यः समानं न प्रमिनाति धाम ॥३॥
दिवो रुक्म उरुचक्षा उदेति दूरेअर्थस्तरणिर्भ्राजमानः ।
नूनं जनाः सूर्येण प्रसूता अयन्नर्थानि कृणवन्नपांसि ॥४॥
यत्रा चक्रुरमृता गातुमस्मै श्येनो न दीयन्नन्वेति पाथः ।
प्रति वां सूर उदिते विधेम नमोभिर्मित्रावरुणोत हव्यैः ॥५॥
नू मित्रो वरुणो अर्यमा नस्त्मने तोकाय वरिवो दधन्तु ।
सुगा नो विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥६॥

vibhrājamāna ushásām upásthād rebhaír úd ety anumadyámānaḥ | eshá me deváḥ savitā́ cachanda yáḥ samānám ná prамináti dhā́ma || 3 || divó rukmá urucákshā úd eti dūréarthas tará-ṇir bhrā́jamānaḥ | nūnám jánāḥ sū́ryeṇa prásūtā áyann ár-thāni kriṇávann ápāṅsi || 4 || yátrā cakrúr amṛ́tā gātúm asmai ṣyenó ná díyann ánv eti pā́thaḥ | práti vāṃ sū́ra údite vidhema námobhir mitrāvaruṇotá havyaíḥ || 5 || nū́ mitró váruṇo aryamā́ — || 6 || 5 ||

(६४) चतुःषष्टितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

दिवि क्षयन्ता रजसः पृथिव्यां प्र वां घृतस्य निर्णिजो ददीरन् ।
हव्यं नो मित्रो अर्यमा सुजातो राजा सुक्षत्रो वरुणो जुषन्त ॥१॥
आ राजाना मह ऋतस्य गोपा सिन्धुपती क्षत्रिया यातमर्वाक् ।
इळां नो मित्रावरुणोत वृष्टिमव दिव इन्वतं जीरदानू ॥२॥
मित्रस्तन्नो वरुणो देवो अर्यः प्र साधिष्ठेभिः पथिभिर्नयन्तु ।
ब्रवद्यथा न आदरिः सुदास इषा मदेम सह देवगोपाः ॥३॥

64.

Diví kshá yantā rájasaḥ pṛithivyám prá vāṃ ghṛitásya nirṇíjo dadīran | havyáṃ no mitró aryamā́ sújāto rā́jā su-kshatró váruṇo jushanta || 1 || ā́ rājānā maha ṛitasya gopā síndhupatī kshatriyā yātam arvā́k | ílāṃ no mitrāvaruṇotá vṛishṭím áva divá invataṃ jīradānū || 2 || mitrás tán no vá-ruṇo devó aryáḥ prá sā́dhishṭhebhiḥ pathíbhir nayantu | brávad yáthā na ā́d aríḥ sudā́sa ishā́ madema sahá devá-gopāḥ || 3 ||

Delighted by the praises, the radiant sun ascends from the lap of the dawns. The divine sun is the source of my joy who breaks not the universal statute. 3

He, the bright and glorious, profound with lustre, rises from the firmament, traversing long distances with shining radiance. Verily, all beings inspirited by the sun wake up and execute their assigned duties. 4

He travels along the path which the immortals have carved. He flies through the region like a hawk. We worship you with praises and oblations, O the cosmic light and bliss, when the sun has risen. 5

May the sun, the ocean, and the lord of cosmic order grant affluence to us and to our posterity: may all paths be easy of access unto us and may you all ever cherish us with blessings. 6

64

Ruling over the waters that are in heaven and earth, and impelled by you, the clouds assume the form of rain. May the auspiciously-manifested lord of light, the royal lord of cosmic order, the powerful lord of ocean accept our homage. 1

O sovereigns, mighty preservers of cosmic vapours, powerful lords of rivers, come to our presence. O munificent lords of light and warmth, may you send down to us from the firmament, sustenance and rain. 2

May the lord of cosmic light, warmth and the divine cosmic order, conduct us by the most practicable paths. As determined by the lord of cosmic order in relation to the liberal donor of oblations, may we, enjoying the protection of Nature's bounties, rejoice in abundance, together with posterity. 3

यो वां गर्तं मनसा तक्षदेतमूर्ध्वां धीतिं कृणवद्धारयच्च ।
उक्षेथां मित्रावरुणा घृतेन ता राजाना सुक्षितीस्तर्पयेथाम् ॥४॥
एष स्तोमो वरुण मित्र तुभ्यं सोमः शुक्रो न वायवेऽयामि ।
अविष्टं धियो जिगृतं पुरंधीर्यूयं पात स्वस्तिभिः सदा नः ॥५॥

yó vām̐ gártam mánasā tákshad etám ūrdhvám̐ dhītím̐ kriṇávad dhāráyac ca | ukshéthām mitrāvaruṇā ghṛiténa tā́ rājānā sukshitís tarpayethām || 4 || eshá stómo varuṇa mitra túbhyam̐ sómaḥ ṣhukró ná vāyáve 'yāmi | avishṭám̐ dhíyo jigṛitám púramdhīr yūyám pāta || 5 || 6 ||

(६५) पञ्चषष्टितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

प्रति वां सूर उदिते सूक्तैर्मित्रं हुवे वरुणं पूतदक्षम् ।
ययोरसुर्य१मक्षितं ज्येष्ठं विश्वस्य यामन्नाचिता जिगत्नु ॥१॥
ता हि देवानामसुरा तावर्या ता नः क्षितीः करतमूर्जयन्तीः ।
अश्याम मित्रावरुणा वयं वां द्यावा च यत्र पीपयन्नहा च ॥२॥
ता भूरिपाशावनृतस्य सेतू दुरत्येतू रिपवे मर्त्याय ।
ऋतस्य मित्रावरुणा पथा वामपो न नावा दुरिता तरेम ॥३॥

65.

Práti vām̐ sū́ra údite sūktaír mitrám̐ huve váruṇam pūtádaksham | yáyor asuryàm ákshitam̐ jyéshṭham̐ víṣvasya yā́mann ācítā jigatnú || 1 || tā́ hí devā́nām ásurā tā́v aryā́ tā́ naḥ kshitī́ḥ karatam ūrjáyantīḥ | aṣyā́ma mitrāvaruṇā vayám̐ vām̐ dyā́vā ca yátra pīpáyann áhā ca || 2 || tā́ bhū́ripāṣāv ánṛitasya sétū duratyétū ripáve mártyāya | ṛitásya mitrāvaruṇā pathā́ vām apó ná nāvā́ duritā́ tarema || 3 || ā́

O lords of cosmic light and bliss, bedew him with water who glorifies your form in his mind, offering loud praise and confirming it by action. O sovereign powers, under you, may the people be fully satisfied. 4

O cosmic lord of bliss and light, this praise, pure as the devotional love, has been offered to you, and also to you, O lord of cosmic order. May you strengthen our creative intellect and awaken our all round faculties. May you all ever cherish us with blessings. 5

65

When the sun rises, with sacred hymns I invoke you, the lords of cosmic light and plasma, endowed with pure vigour. Your everlasting and superior might is triumphant in the crowded conflict over adversities. 1

They, verily, are mighty among Nature's bounties : they are rulers. They make our lands exceedingly fertile. May we, day and night, obtain your favour, O the lord of light and plasma, whether on earth or in heaven. 2

You are holders of many fetters and barriers against the irreligious and the wicked mortal would find difficult to escape them. O the lord of light and plasma, may your path of eternal truth, bear us over troubles as a boat over waters. 3

आ नो॑ मित्रावरुणा हुव्यजु॑ष्टिं घृतैर्गव्यू॑तिमुक्षत॒मिळा॑भिः ।
प्रति॑ वा॒मत्र॒ वर॒मा जना॑य पृणी॒तमु॒द्नो दि॒व्यस्य॒ चारोः॑ ॥४॥
ए॒ष स्तोमो॑ वरुण मित्र॒ तुभ्य॒ सोमः॑ शु॒क्रो न वा॒यवे॑ऽयामि ।
अ॒वि॒ष्टं धियो॑ जिगृतं पुर॑न्धीर्यूयं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥५॥

no mitrāvaruṇā havyájushṭim ghṛitaír gávyūtim ukshatam íḷābhiḥ | práti vām átra váram á jánāya priṇītám udnó divyásya cároḥ || 4 || eshá stómo varuṇa mitra — || 5 || 7 ||

(६६) षट्षष्टितमं सूक्तम्
(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-३, १७-१९) प्रथमादितृचस्य सप्तदश्यादितृचस्य च मित्रावरुणौ, (४-१३) चतुर्थ्यादिदशर्चामादित्याः, (१४-१६) चतुर्दश्यादितृचस्य च सूर्यो देवताः । (१-९, १७-१९) प्रथमादिनवर्चः सप्तदश्यादितृचस्य च गायत्री, (१०-१५) दशम्यादिषडृचस्य प्रगाथः (विषमा बृहती, समा सतोबृहती), (१६) षोडश्याश्च पुर उष्णिक् छन्दांसि ॥

४८ प्र मि॒त्रयो॒र्वरु॑णयोः॒ स्तोमो॑ न एतु शू॒ष्यः॑ । नम॑स्वान्तुविजा॒तयोः॑ ॥१॥
या धा॒रय॑न्त दे॒वाः सु॒दक्षा॒ दक्ष॑पितरा । अ॒सु॒र्या॑य॒ प्रम॑हसा ॥२॥
ता नः॑ स्ति॒पा त॑नू॒पा वरु॑ण जरितॄ॒णाम् । मित्र॑ सा॒धय॑तं॒ धियः॑ ॥३॥
यद॒द्य सूर॒ उदि॒तेऽना॑गा मि॒त्रो अ॑र्य॒मा । सु॒वाति॑ सवि॒ता भगः॑ ॥४॥
सु॒प्रा॒वीर॑स्तु॒ स क्षयः॒ प्र नु याम॑न्त्सुदानवः । ये नो॒ अंहो॑ऽति॒पिप्र॑ति ॥५॥

66.

Prá mitráyor váruṇayo stómo na etu çūshyàḥ | námasvān tuvijātáyoḥ || 1 || yá dhāráyanta deváḥ sudákshā dákshapitarā | asuryāya prámahasā || 2 || tá na stipá tanūpá váruṇa jaritṝiṇám | mítra sādháyataṃ dhíyaḥ || 3 || yád adyá sū́ra údité 'nāgā mitró aryamá | suvā́ti savitá bhágaḥ || 4 || suprāvír astu sá kshayaḥ prá r ' yáman sudānavaḥ | yé no áṅho 'tipíprati || 5 || 8 ||

O the lord of light and plasma, come to our offered oblation and sprinkle our pastures with water and with viands. May you both here pour down your choicest celestial water upon our noble citizens. 4

O lords of cosmic plasma and light, this praise, pure as the devotional love, has been offered to you, and also, to you, O lord of cosmic order. May you strengthen our creative intellect and awaken our all-round faculties. May you all ever cherish us with blessings. 5

66

May this our propitiatory praise, accompanied by profused salutations, proceed to you, O lords of light and bliss, manifested in pairs again and again. 1

You whom the divine powers uphold for their invigoration, who are wise and excellently great and source of strength. 2

O lords of light and bliss, protectors of our dwellings, protectors of our persons, may you fulfil our intellectual aspirations. 3

May the lord of light, the destroyer of sins, and the lord of cosmic order and the gracious lord of creation bestow upon us, today at sun-rise what we pray for. 4

May our homes be well protected. May you, O liberal ones, on your way, bear us safe over distress and sins. 5

उत स्वराजो अदितिरदब्धस्य व्रतस्य ये । महो राजान ईशते ॥६॥
प्रति वां सूर उदिते मित्रं गृणीषे वरुणम् । अर्यमणं रिशादसम् ॥७॥
राया हिरण्यया मतिरियमवृकाय शवसे । इयं विप्रा मेधसातये ॥८॥
ते स्याम देव वरुण ते मित्र सूरिभिः सह । इषं स्वश्च धीमहि ॥९॥
बहवः सूरचक्षसोऽग्निजिह्वा ऋतावृधः ।
त्रीणि ये येमुर्विदथानि धीतिभिर्विश्वानि परिभूतिभिः ॥१०॥

utá svarájo áditir ádabdhasya vratásya yé | mahó rájāna īṣate || 6 || práti vāṃ sū́ra údite mitrám gṛiṇīshe várunam | aryamáṇaṃ riṣā́dasam || 7 || rāyá hiraṇyayá matír iyám avṛikā́ya ṣávase | iyáṃ víprā medhásātaye || 8 || té syāma deva varuṇa té mitra sūríbhiḥ sahá | ísham svàṣ ca dhīmahi || 9 || bahávaḥ sū́racakshaso 'gnijihvá ṛitāvṛídhaḥ | tríṇi yé yemúr vidáthāni dhītíbhir víṣvāni páribhūtibhiḥ || 10 || ९ ||

वि ये दधुः शरदं मासमादहर्यज्ञमक्तुं चादृचम् ।
अनाप्यं वरुणो मित्रो अर्यमा क्षत्रं राजान आशत ॥११॥
तद्वो अद्य मनामहे सूक्तैः सूर उदिते ।
यदोहते वरुणो मित्रो अर्यमा यूयमृतस्य रथ्यः ॥१२॥
ऋतावान ऋतजाता ऋतावृधो घोरासो अनृतद्विषः ।
तेषां वः सुम्ने सुच्छर्दिष्टमे नरः स्याम ये च सूरयः ॥१३॥
उदु त्यद्दर्शतं वपुर्दिव एति प्रतिह्वरे ।
यदीमाशुर्वहति देव एतशो विश्वस्मै चक्षसे अरम् ॥१४॥

ví yé dadhúṇ ṣarádam mā́sam ā́d áhar yajñám aktúṃ cā́d ṛícam | anāpyáṃ váruṇo mitró aryamā́ kshatráṃ rā́jāna āṣata || 11 || tád vo adyá manāmahe sūktaíḥ sū́ra údite | yád óhate váruṇo mitró aryamā́ yūyám ṛitásya rathyaḥ || 12 || ṛitā́vāna ṛitájātā ṛitāvṛídho ghorā́so anṛitadvíshaḥ | téshāṃ vaḥ sumné suchardíshṭame naraḥ syā́ma yé ca sūráyaḥ || 13 || úd u tyád darṣatáṃ vápur divá eti pratihvaré | yád īm āṣúr váhati devá étaṣo víṣvasmai cákshase áram || 14 ||

And further, those who are self-sovereign and along with mother infinity rule over the vast domain, and whose statute is inviolate. 6

I glorify you, O lords of light, warmth and cosmic order, the destroyers of dark forces, at the time when the sun has risen. 7

May this praise be effective for unimpaired strength and for granting wealth or golden treasure. May it be good for the sages and for the fulfilment of the purpose of worship. 8

May we be dear to you, O divine virtuous lord; may we, along with pious worshippers, be dear to you, O lord of light; may we obtain nourishment and happiness. 9

Many are such divine powers who are radiant as the sun, who have fire-like flames and are augmenters of worship and those who direct the three universal sacrificial ceremonies with overwhelming strength. 10

They establish the year, and then the month and the day, the sacred worship, the night, and the holy verse. They, the lords of bliss, light and cosmic order, enjoy unrivalled might. 11

Therefore, today at sunrise, we solicit you with hymns for wealth which you carry, O the lords of bliss, light and cosmic eternal laws. 12

May we, as well as those men who are the learned seekers, be in the enjoyment of the highest felicity, confirmed by you. You, true to eternal order, have been manifested through eternal order, and are the augmenter of eternal order and extremely averse to untruth. 13

That beautiful orb of the sun rises on the near skirts of the sky, as the swift, celestial, white-coloured steed bears it along, to be seen by all and sundry. 14

शीर्ष्णःशीर्ष्णो जगतस्तस्थुषस्पतिं समया विश्वमा रजः ।
सप्त स्वसारः सुविताय सूर्यं वहन्ति हरितो रथे ॥१५॥

॥११॥ तच्चक्षुर्देवहितं शुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतम् ॥१६॥
काव्येभिरदाभ्या यातं वरुण द्युमत् । मित्रश्च सोमपीतये ॥१७॥
दिवो धामभिर्वरुण मित्रश्चा यातमद्रुहा । पिबतं सोममातुजी ॥१८॥
आ यातं मित्रावरुणा जुषाणावाहुतिं नरा । पातं सोममृतावृधा ॥१९॥

şirshņáḥ-şirshņo jágatas tasthúshas pátim samáyā víşvam á rájaḥ | saptá svásāraḥ suvitáya sűryam váhanti haríto ráthe || 15 || 10 ||

tác cákshur deváhitam şukrám uccárat | páşyema şarádaḥ şatám jívema şarádaḥ şatám || 16 || kávyebhir adābhyá yātam varuņa dyumát | mitráş ca sómapītaye || 17 || divó dhámabhir varuņa mitráş cá yātam adrúhā | píbatam sómam ātují || 18 || á yātam mitrāvaruņā jushāņáv áhutim narā | pātám sómam ritāvridhā || 19 || 11 ||

(६७) सप्तषष्टितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ।

॥१२॥ प्रति वां रथं नृपती जरध्यै हविष्मता मनसा यज्ञियेन ।
यो वां दूतो न धिष्ण्यावजीगरच्छा सूनुर्न पितरा विवक्मि ॥१॥
अशोच्यग्निः समिधानो अस्मे उपो अदृश्रन्तमसश्चिदन्ताः ।
अचेति केतुरुषसः पुरस्ताच्छ्रिये दिवो दुहितुर्जायमानः ॥२॥

67.

Práti vām rátham nripatī jarádhyai havíshmatā mánasā yajñíyena | yó vām dūtó ná dhishnyāv ájīgar áchā sūnúr ná pitárā vivakmi || 1 || áşocy agníḥ samidhānó asmé úpo adrişran támasaş cid ántāḥ | áceti ketúr ushásaḥ purástāc chriyé divó duhitúr jáyamānaḥ || 2 ||

For the good of all, the seven sister-bays convey the sun, the lord of everyone, moving or stationary, traversing the whole world in his chariot. 15

That God-ordained bright eye of the universe rises : may we behold it for a full hundred autumns and may we live a hundred autumns. 16

May the unconquerable, resplendent lord of light and bliss, cherished by our praises, come to enjoy our loving devotion. 17

Gentle lords of light and bliss, destroyers of foes, come from celestial dwelling, and drink the elixir of loving devotion. 18

O lords of light and bliss, leader of ceremonies, the augmenter of eternal order, may you come propitiated by our homage and drink the elixir of sweet devotion. 19

67

O lord of men, I approach to adore your cosmic chariot with dedicated mind and oblations of good intentions. I address this praise to be an envoy, to arouse your favour just as a son addresses his parents. 1

Kindled by us, the fire-divine blazes; the extremities of the darkness are seen nigh at hand; in the east is perceived the glory of the rising sun, and the banner of the dawn, the daughter of heaven. 2

अभि वां नूनमश्विना सुहोता स्तोमैः सिषक्ति नासत्या विवक्वान् ।
पूर्वीभिर्यातं पथ्याभिरर्वाक्स्वर्विदा वसुमता रथेन ॥३॥
अवोर्वां नूनमश्विना युवाकुर्हुवे यद्वां सुते माध्वी वसूयुः ।
आ वां वहन्तु स्थविरासो अश्वाः पिबाथो अस्मे सुषुता मधूनि ॥४॥
प्राचीमु देवाश्विना धियं मेऽमृध्रां सातये कृतं वसूयुम् ।
विश्वा अविष्टं वाज आ पुरंधीस्ता नः शक्तं शचीपती शचीभिः ॥५॥
॥१२॥ अविष्टं धीष्वश्विना न आसु प्रजावद्रेतो अह्रयं नो अस्तु ।
आ वां तोके तनये तूतुजानाः सुरत्नासो देववीतिं गमेम ॥६॥

abhí vāṃ nūnám aṣvinā súhotā stómaiḥ sishakti nāsatyā vivakvā́n | pūrvíbhir yātam pathyā̀bhir arvā́k svarvídā vásumatā ráthena || 3 || avór vāṃ nūnám aṣvinā yuvā́kur huvé yád vāṃ suté mādhvī vasūyúḥ | ā́ vāṃ vahantu sthávirāso áṣvāḥ píbātho asmé súshutā mádhūni || 4 || prā́cīm u devāṣvinā dhíyam mé 'mṛidhrām sātáye kṛitam vasūyúm | víṣvā avishṭam vā́ja ā́ púraṃdhīs tā́ naḥ ṣaktam ṣacīpatī ṣácībhiḥ || 5 || 12 ||

avishṭáṃ dhīshv àṣvinā na āsú prajā́vad réto áhrayam no astu | ā́ vāṃ toké tánaye tū́tujānāḥ surátnāso devávītiṃ gamema || 6 ||

एष स्य वां पूर्वगत्वेव सख्ये निधिर्हितो माध्वी रातो अस्मे ।
अहेळता मनसा यातमर्वागश्नन्ता हव्यं मानुषीषु विक्षु ॥७॥
एकस्मिन्योगे भुरणा समाने परि वां सप्त स्रवतो रथो गात् ।
न वायन्ति सुभ्वो देवयुक्ता ये वां धूर्षु तरणयो वहन्ति ॥८॥

eshá syá vām pūrvagátveva sákhye nidhír hitó mādhvī rātó asmé | áheḷatā mánasā yātam arvā́g aṣnántā havyám mā́nushīshu vikshú || 7 || ékasmin yóge bhuraṇā samāné pári vāṃ saptá sraváto rátho gāt | ná vāyanti subhvò deváyuktā yé vāṃ dhūrshú taráṇayo váhanti || 8 ||

O ever-true pair divines, the sincere invoker is singing your praises and the chanter glorifying you with hymns. May you come by the paths that you are wont to travel; come on the chariot which shines with the celestial light and is laden with rich treasure. 3

O pair divines, lovers of sweetness, desirous of wealth, I with full reliance invoke you when the devotional prayers have been expressed forth. May your stout horses bring you hither, and drink the sweet juice of love poured out by us. 4

O divine pair, render my sincere and undisturbed adoration, offered for the acquisition of riches, efficacious; may you preserve my all-round faculties in the time of life struggles. O protectors of pious acts, bestow upon us wealth for our sincerity. 5

Protect us, O divine powers, in our intellectual pursuits; may our procreative power fail not. Possessing sons and grandsons through your favours, and distributing desired riches as well as enjoying ample wealth, may we be blessed with a life, dedicated to the service of God. 6

This treasure given by us has been placed, O lovers of sweetness, before you, like (an envoy) who has come to the presence (of a prince) for (acquiring his) friendship : come to our presence with benevolent thoughts, accepting devotional expressions of regard in the society of men. 7

Nourishers of all, the chariot of you two, devoted to a common purpose, traverses the seven flowing (streams) : the excellent horses harnessed by Nature's bounties, who carry you with speed in the car, are never exhausted. 8

असश्चता मघवद्भ्यो हि भूतं ये राया मघदेयं जुनन्ति ।
प्र ये बन्धुं सूनृताभिस्तिरन्ते गव्या पृञ्चन्तो अश्व्या मघानि ॥९॥
नू मे हवमा शृणुतं युवाना यासिष्टं वर्तिरश्विनाविरावत् ।
धत्तं रत्नानि जरतं च सूरीन्यूयं पात स्वस्तिभिः सदा नः ॥१०॥

asaṣcátā maghávadbhyo hí bhutám yé rayá maghadéyam junánti | prá yé bándhum sūnṛitābhis tiránte gávyā priñcánto áṣvyā maghā́ni || 9 || nú me hávam á sriṇutam yuvānā yasishṭám vartír aṣvināv írāvat | dhattám rátnāni járatam ca sūrín yūyám pāta — || 10 || 13 ||

(६८) अष्टाषष्टितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । (१-७) प्रथमादिसप्तर्चां विराट्, (८-९) अष्टमीनवम्योश्च त्रिष्टुप् छन्दसी ॥

॥६५॥ आ शुभ्रा यातमश्विना स्वश्वा गिरो दस्रा जुजुषाणा युवाकोः ।
हव्यानि च प्रतिभृता वीतं नः ॥१॥
प्र वामन्धांसि मद्यान्यस्थुररं गन्तं हविषो वीतये मे ।
तिरो अर्यो हवनानि श्रुतं नः ॥२॥
प्र वां रथो मनोजवा इयर्ति तिरो रजांस्यश्विना शतोतिः ।
अस्मभ्यं सूर्यावसू इयानः ॥३॥
अयं ह यद्वां देवया उ अद्रिरूर्ध्वो विवक्ति सोमसुद्युवभ्याम् ।
आ वल्गू विप्रो ववृतीत हव्यैः ॥४॥
चित्रं ह यद्वां भोजनं न्वस्ति न्यत्रये महिष्वन्तं युयोतम् ।
यो वामोमानं दधते प्रियः सन् ॥५॥

65.

Á ṣubhrā yātam aṣvinā sváṣvā gíro dasrā jujushāṇá yuvákoḥ | havyáni ca prátibhṛitā vītám naḥ || 1 || prá vām ándhāṅsi mádyāny asthur áraṃ gantaṃ havísho vītáye me | tiró aryó hávanāni ṣrutám naḥ || 2 || prá vāṃ rátho mánojavā iyarti tiró rájāṅsy aṣvinā ṣatótiḥ | asmábhyaṃ sūryāvasū iyānáḥ || 3 || ayáṃ ha yád vāṃ devayá u ádrir ūrdhvó vívakti somasúd yuvábhyām | á valgú vípro vavṛitīta havyaíḥ || 4 || citrám ha yád vam bhójanaṃ nv ásti ny átraye máhishvantaṃ yuyotam | yó vām ománaṃ dadhate priyáḥ sán || 5 || 14 ||

Be propitious to those who are affluent in spiritual thoughts, who invest wealth for the sake of wealth : they who encourage a kinsman with kind commendations, generously distributing wealth of horses (to fellow beings). 9

Ever-youthful twin-divines, hear today my invocation : come O twins, to the dwelling where spirituality is invoked : grant wealth (to the devotee) : elevate the learned seeker : and may you all ever cherish us with blessings. 10

68

O radiant pair of twin-divine powers, full of vital energies, destroyers of distress, come hither, propitiated by the praises of your adorer, and accept the devotee's sincere offerings. 1

The exhilarating sacred offerings have been prepared for you ; come quickly to accept them. Please pay no heed to the invocations of our opponents ; please do listen to us however. 2

Your chariot, O twin-divines, laden with a hundred blessings, in which you ride with the maiden dawn, is speeding to us across the regions, swift as thought. 3

When the chanter, seeking to propitiate you two divines, raises his voice and sings loudly expressing his devotion for you, like a herbal juice crushed between the stones. O charming ones, the pious worshipper brings you back towards himself, by his oblations. 4

Verily, the spiritual nourishment you provide is wonderful. You liberate the triply-bonded sage ; who has been dear to you, and who craves for your protection, whenever entrapped in the dark caves of ignorance. 5

॥१५॥ उत त्यद्वां जुरते अश्विना भूच्च्यवानाय प्रतीत्यं हविर्दे ।
अधि यद्वर्प इतऊति धत्थः ॥६॥
उत त्यं भुज्युमश्विना सखायो मध्ये जहुर्दुरेवासः समुद्रे ।
निरीं पर्षदरावा यो युवाकुः ॥७॥
वृकाय चिज्जसमानाय शक्तमुत श्रुतं शयवे हूयमाना ।
यावघ्न्यामपिन्वतमपो न स्तर्यं चिच्छक्त्यश्विना शचीभिः ॥८॥
एष स्य कारुर्जरते सूक्तैरग्रे बुधान उषसां सुमन्मा ।
इषा तं वर्धदघ्न्या पयोभिर्यूयं पात स्वस्तिभिः सदा नः ॥९॥

utá tyád vāṃ juraté aṣvinā bhūc cyávānāya pratítyaṃ havirdé | ádhi yád várpa itáūti dhattháḥ || 6 || utá tyám bhujyúm aṣvinā sákhāyo mádhye jahur durévāsaḥ samudré | nír īm parshad árāvā yó yuvákuḥ || 7 || vṛíkāya cij jásamānāya ṣaktam utá ṣrutaṃ ṣayáve hūyámānā | yā́v aghnyā́m ápinvatam apó ná staryàṃ cic chakty àṣvinā ṣácībhiḥ || 8 || eshá syá kārúr jarate sūktaír ágre budhāná ushásāṃ sumánmā | ishá táṃ vardhad aghnyá páyobhir yūyám pāta -- || 9 || 16 ||

(६९) एकोनसप्ततितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१६॥ आ वां रथो रोदसी बद्बधानो हिरण्ययो वृषभिर्यात्वश्वैः ।
घृतवर्तनिः पविभी रुचान इषां वोळ्हा नृपतिर्वाजिनीवान् ॥१॥
स पप्रथानो अभि पञ्च भूमा त्रिवन्धुरो मनसा यातु युक्तः ।
विशो येन गच्छथो देवयन्तीः कुत्रा चिद्याममश्विना दधाना ॥२॥

69.

Ā vāṃ rátho ródasī badbadhānó hiraṇyáyo vṛíshabhir yātv áṣvaiḥ | ghṛitávartaniḥ pavíbhī rucāná ishā́ṃ voḷhā́ nṛipátir vājínīvān || 1 || sá paprathānó abhí páñca bhū́mā trivandhuró mánasā́ yātu yuktáḥ | víṣo yéan gáchatho devayántīḥ kútrā cid yā́mam aṣvinā dádhānā || 2 ||

Such has ever been your benevolence, O twin-divines, that any old famished person, who along with sincere prayers, lives to your dictates gets in requital, by your blessings, a young body hardly subject to decay. 6

When faithless friends desert the leader or saviour, who is devoted to both of you and rely upon you, in the midst of the ocean of disress, you bring him back to shore. 7

You have been granting help even to the wicked, when he is exhausted, and have been listening to the lazy, when invoked. Both of you make the barren cow pour forth milk like water, and you endow her with strength, O twin-divines, by your cares and efforts. 8

Your devoted poet, waking at dawn with sweet thoughts, chants poems of praises. Let the cow nourish him with food of her milk. May you along with other divine powers ever cherish us with blessings. 9

69

May your golden cosmic chariot of creation, drawn by vigorous powers, overwhelming the heaven and earth with illumination, and following the track of the cosmic waters, come to us with glowing fellies, and laden with nourishing food. Surely it is the protector of men and the conveyer of food. 1

This cosmic chariot (of the sun) extends along five regions. It is furnished with three benches, and harnessed with automation. May it come hither. O twin-divines, directing your course, proceed, wherever you go and whithersoever you go, to bless devout mortals. 2

स्वश्वा यशसा यातमर्वाग्दस्रा निधिं मधुमन्तं पिबाथः ।
वि वां रथो वध्वा३ यादमानोऽन्तान्दिवो बाधते वर्तनिभ्याम् ॥३॥
युवोः श्रियं परि योषावृणीत सूरो दुहिता परितक्म्यायाम् ।
यद्देवयन्तमवथः शचीभिः परि घ्रंसमोमना वां वयो गात् ॥४॥
यो ह स्य वां रथिरा वस्त उस्रा रथो युजानः परियाति वर्तिः ।
तेन नः शं योरुषसो व्युष्टौ न्यश्विना वहतं यज्ञे अस्मिन् ॥५॥

svásvā yaṣásā yātam arvág dásrā nidhím mádhumantam pibāthaḥ | ví vāṃ rátho vadhvā̀ yádamānó 'ntān divó bādhate varta-níbhyām || 3 || yuvóḥ ṣríyam pári yóshāvṛiṇīta sū́ro duhitá páritakmyāyām | yád devayántam ávathaḥ ṣácībhiḥ pári ghraṅsám ománā vām váyo gāt || 4 || yó ha syá vām ra-thirā vásta usrá rátho yujānáḥ pariyā́ti vartíḥ | téna naḥ ṣáṃ yór ushráso vyùshṭau ny àṣvinā vahatam yajñé asmín || 5 ||

नरा गौरेव विद्युतं तृषाणास्माकमद्य सवनोप यातम् ।
पुरुत्रा हि वां मतिभिर्हवन्ते मा वामन्ये नि यमन्देवयन्तः ॥६॥
युवं भुज्युमवविद्धं समुद्र उदूहथुरर्णसो अस्रिधानैः ।
पतत्रिभिरश्रमैरव्यथिभिर्दंसनाभिरश्विना पारयन्ता ॥७॥
नू मे हवमा शृणुतं युवाना यासिष्टं वर्तिरश्विनाविरावत् ।
धत्तं रत्नानि जरतं च सूरीन्यूयं पात स्वस्तिभिः सदा नः ॥८॥

nárā gauréva vidyútaṃ tṛishāṇásmákam adyá sáva-nópa yātam | purutrá hí vām matíbhir hávante mā́ vām anyé ní yaman devayántaḥ || 6 || yuvám bhujyúm ávavid-dhaṃ samudrá úd ūhathur árṇaso ásridhānaiḥ | patatríbhir aṣramaír avyathíbhir daṅsánābhir aṣvinā pāráyantā || 7 || nū́ me hávam ā́ ṣṛiṇutaṃ yuvānā — || 8 || 16 ||

O twin-divines, destroyers of distress, may you come here full of vital energies and with your celebrated chariot, and cherish our prayers, full of sweet melodies. May your chariot, conveying you, and your associates, travel to the farthest end of the sky with its two whirlings (wheels). 3

The daughter of the sun, the dawn, makes choice of your splendour at the approach of night. You defend the devout worshipper by your cures and efforts, when the sacred warm offerings proceed to you to secure your protection. 4

O chariot-borne, clothed in radiance, may you come to our dwellings in the yoked chariot. O twin-divines, while the dawn is breaking, please come to participate in our sacrifice for our well-being and purification. 5

O leaders of rites, may you hasten today to our sacrifice, like thirsty cattle, as if longing for the radiant elixir. The pious men propitiate you with devotional intellect in all places. Let not other devout worshippers detain you. 6

You always rescue the saviour sage, abandoned in the midst of ocean and bear him to shore by your undaunted, undecaying, unwearied and unharnessed vital energies. 7

O ever-youthful twin-divines, may you hear today my invocation ; may you, O twin-divines, come to the dwelling where the oblation is prepared. May you grant wealth to the offerer, and elevate the learned seeker (to a high stature) and may you all ever cherish us with blessings. 8

(७०) सप्ततितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

आ विश्ववाराश्विना गतं नः प्र तत्स्थानमवाचि वां पृथिव्याम् ।
अश्वो न वाजी शुनपृष्ठो अस्थादा यत्सेदथुर्ध्रुवसे न योनिम् ॥१॥
सिषक्ति सा वां सुमतिश्चनिष्ठातापि घर्मो मनुषो दुरोणे ।
यो वां समुद्रान्त्सरितः पिपर्त्येतग्वा चिन्न सुयुजा युजानः ॥२॥

70.

Ā́ viṣvavārāṣvinā gataṃ naḥ prá tát sthā́nam avāci vām pṛithivyā́m | áṣvo ná vājī́ ṣunápṛishṭho asthād ā́ yát sedáthur dhruvā́se ná yónim || 1 || síshakti sā́ vāṃ sumatíṣ cánishṭhātāpi gharmó mánusho duroṇé | yó vāṃ samudrā́n sarítaḥ píparty étagvā cin ná suyújā yujānáḥ || 2 ||

यानि स्थानान्यश्विना दधाथे दिवो यह्वीष्वोषधीषु विक्षु ।
नि पर्वतस्य मूर्धनि सदन्तेषं जनाय दाशुषे वहन्ता ॥३॥
चनिष्टं देवा ओषधीष्वप्सु यद्योग्या अश्नवैथे ऋषीणाम् ।
पुरूणि रत्ना दधतौ न्यस्मे अनु पूर्वाणि चख्यथुर्युगानि ॥४॥
शुश्रुवांसा चिदश्विना पुरूण्यभि ब्रह्माणि चक्षाथे ऋषीणाम् ।
प्रति प्र यातं वरमा जनायास्मे वामस्तु सुमतिश्चनिष्ठा ॥५॥

yā́ni sthā́nāny aṣvinā dadhā́the divó yahvíshv óshadhīshu vikshú | ní párvatasya mūrdhā́ni sádantésham jánāya dāṣúshe vábantā || 3 || canishṭám devā óshadhīshv apsú yád yogyā́ aṣnávaithe ṛíshīṇām | purū́ṇi rátnā dádhatau ny àsmé ánu pū́rvāṇi cakhyathur yugā́ni || 4 || ṣuṣruvā́ṅsā cid aṣvina purū́ṇy abhí bráhmāṇi cakshāthe ṛíshīṇām | práti prá yātam váram ā́ jánāyāsmé vām astu sumatíṣ cánishṭhā || 5 ||

70

O all-adored twin-divines, come to our place of worship on this earth where a seat has been reserved for you, as if exclusively a possession of yours. A swift, broad-backed horse awaits you (for your journey), on which you could be seated as firmly as in a dwelling. 1

This most delightful eulogy awaits you ; the sacred offering has been heated in the cauldron which, after having reached you, would in its turn pour down its contents in the form of rain and fill up the oceans and rivers. May both of you participate in this rite as it were two well-matched shining horses yoked to a chariot. 2

O twin-divines, to whatever places you may descend from heaven, whether amidst the tall tress, or amongst men, or sitting on the summit of the mountain, may you be the bearers of food to the pious donor of oblation. 3

O divine twin-powers, please delight yourself in plants and waters, whenever the seers offer you and you find they suit you. May you enrich us with treasures in abundance, and favour us, as you have been favouring all couples from eternity. 4

O twin-divines, listen to the prayers of the sages, and look favourably thereon. Please come to the worship of this devotee and let him enjoy your most delightful favour. 5

यो वां यज्ञो नासत्या हविष्मान्कृतब्रह्मा समर्यो भवाति ।
उप प्र यातं वरमा वसिष्ठमिमा ब्रह्माण्यृच्यन्ते युवभ्याम् ॥६॥
इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयून्यग्मन्यूयं पात स्वस्तिभिः सदा नः ॥७॥

yó vāṃ yajñó nāsatyā havíshmān kṛitábrahmā samaryò bhávāti | úpa prá yātaṃ váram á vásishṭham imá bráhmāṇy ṛicyante yuvábhyām || 6 || iyám manīshá iyám aṣvinā gír imáṃ suvṛiktíṃ vṛishaṇā jushethām | imá bráhmāṇi yuvayúny agman yūyám pāta — || 7 || 17 ||

(७१) एकसप्ततितमं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१८॥ अप स्वसुरुषसो नग्जिहीते रिणक्ति कृष्णीररुषाय पन्थाम् ।
अश्वामघा गोमघा वां हुवेम दिवा नक्तं शरुमस्मद्युयोतम् ॥१॥
उपायातं दाशुषे मर्त्याय रथेन वाममश्विना वहन्ता ।
युयुतमस्मदनिराममीवां दिवा नक्तं माध्वी त्रासीथां नः ॥२॥
आ वां रथमवमस्यां व्युष्टौ सुम्नायवो वृषणो वर्तयन्तु ।
स्यूमगभस्तिमृतयुग्भिरश्वैराश्विना वसुमन्तं वहेथाम् ॥३॥

71.

Apa svásur usháso nág jihīte riṇákti kṛishṇír arusháya pánthām | áṣvāmaghā gómaghā vāṃ huvema divā náktaṃ ṣárum asmád yuyotam || 1 || upáyātaṃ dāṣúshe mártyāya ráthena vāmám aṣvinā váhantā | yuyutám asmád ánirām ámīvāṃ dívā náktam mādhvī trásīthāṃ naḥ || 2 || á vāṃ rátham avamásyāṃ vyúshṭau sumnāyávo vṛíshaṇo vartayantu | syūmagabhastim ṛitayúgbhir áṣvair áṣvinā vásumantaṃ vahethām || 3

Come, O ever-true divines, to the sincere, worthiest devotee, the worshipper, who is present here along with his priests and is offering oblations, and repeating praises to bring you hither. 6

O twin-divines, this adoration, this praise is for you. May you be gratified, O showerers of blessings, by this laudation. We pray that these addressed euologies reach you. May you all ever cherish us with blessings. 7

71

The night retires before the dawn, the sister of twin-divines. The dark night leaves the path clear for the radiant sun. Let us call upon one, who is affluent in spiritual power (horses), and affluent in divine wisdom (cows). May you keep day and night far from us the arrow-like malevolence. 1

May you, bearing rich treasure in your chariot, come to the mortal, the generous-giver. May you keep afar from us famine and sickness. O lovers of sweetness, may you preserve us day and night. 2

May your vigorous (horses, i.e. beams), in search of bliss bring hither your chariot at the earliest flash of morning. O twin-divines, conduct towards us your radiating, wealth-laden cosmic chariot, with rays rich in moisture. 3

यो वां रथो नृपती अस्ति वोळ्हा त्रिवन्धुरो वसुमाँ उस्रयामा ।
आ न एना नासत्योप यातमभि यद्वां विश्वप्स्न्यो जिगाति ॥४॥
युवं च्यवानं जरसोऽमुमुक्तं नि पेदव ऊहथुराशुमश्वम् ।
निरंहसस्तमसः स्पर्तमत्रिं नि जाहुषं शिथिरे धातमन्तः ॥५॥
इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयून्यग्मन्यूयं पात स्वस्तिभिः सदा नः ॥६॥

|| yó vāṃ rátho nṛipatī ásti volhā́ trivandhuró vásumāñ usráyāmā | ā́ na enā́ nāsatyópa yātam abhí yád vāṃ viṣvápsnyo jígāti || 4 || yuvám cyávānam jaráso 'mumuktam ní pedáva ūhathur āṣúm áṣvam | nír áñhasas támasa spartam átrim ní jāhushám ṣithiré dhātam antáḥ || 5 || iyám manīshā́ iyám aṣvinā gír — || 6 || 18 ||

(७२) द्विसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

आ गोमता नासत्या रथेनाश्वावता पुरुश्चन्द्रेण यातम् ।
अभि वां विश्वा नियुतः सचन्ते स्पार्हया श्रिया तन्वा शुभाना ॥१॥
आ नो देवेभिरुप यातमर्वाक्सजोषसा नासत्या रथेन ।
युवोर्हि नः सख्या पित्र्याणि समानो बन्धुरुत तस्य वित्तम् ॥२॥
उदु स्तोमासो अश्विनोरबुध्रञ्जामि ब्रह्माण्युषसश्च देवीः ।
आविवासन्रोदसी धिष्ण्येमे अच्छा विप्रो नासत्या विवक्ति ॥३॥

72.

Ā́ gómatā nāsatyā ráthenā́ṣvāvatā puruṣcandréṇa yātam | abhí vāṃ víṣvā niyútaḥ sacante spārháyā ṣriyā́ tanvā̀ ṣubhānā́ || 1 || ā́ no devébhir úpa yātam arvā́k sajóshasā nāsatyā ráthena | yuvór hí naḥ sakhyā́ pítryāṇi samānó bándhur utá tásya vittam || 2 || úd u stómāso aṣvínor abudhrañ jāmí bráhmāṇy ushásaṣ ca devīḥ | āvívāsan ródasī dhíshṇyemé áchā vípro nā́satyā vivakti || 3 ||

May you come to us with that cosmic chariot, which conveys you, O ever-true lords of men. It is three-seater, laden with wealth, and is the precursor of day. It traverses the sky, encompassing the entire space. 4

You exempt the old and famished from decay; you provide a courser to a lame. You extricate a detached sage from torture and darkness; you encrown the exiled prince, back to the throne. 5

O twin-divines, this adoration, this praise is for you. May you be gratified, O showerer of blessings, by these laudations. May these eulogies, addressed to you, reach you; and may you all ever cherish us with blessings. 6

72

Come, O ever-true divines, on your brilliant chariot, rich in abundant wealth of kine and horses. All praises gather round you. Your resplendence is enviable, and your form graceful. 1

O ever-true divines, along with Nature's other bounties as your associates, come here to us in your chariot. Ours is an ancestral friendship and hence a common relation between you and us. May you acknowledge this affinity. 2

Verily, the praises awaken the twin-divines, and so the kindred prayers the celestial dawns. The sages, addressing these laudations to the adorable heaven and earth, invoke, the ever-true divines hither. 3

वि चेदुच्छन्त्यश्विना उषासः प्र वां ब्रह्माणि कारवो भरन्ते ।
ऊर्ध्वं भानुं सविता देवो अश्रेद्बृहदग्नयः समिधा जरन्ते ॥४॥
आ पश्चातान्नासत्या पुरस्तादाश्विना यातमधरादुदक्तात् ।
आ विश्वतः पाञ्चजन्येन राया यूयं पात स्वस्तिभिः सदा नः ॥५॥

ví céd uchánty aşvinā ushásaḥ prá vām bráhmāṇi kārávo bharante | ūrdhvám bhānúm savitá devó aşred bṛihád agnáyaḥ samídhā jarante || 4 || á paşcátān nāsatyá purástād áşvinā yātam adharád údaktāt | á vişvátaḥ páñcajanyena rāyá yūyám pāta — || 5 || 19 ||

(७३) त्रिसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ।

॥२०॥

अतारिष्म तमसस्पारमस्य प्रति स्तोमं देवयन्तो दधानाः ।
पुरुदंसा पुरुतमा पुराजामर्त्या हवते अश्विना गीः ॥१॥
न्यु प्रियो मनुषः सादि होता नासत्या यो यजते वन्दते च ।
अश्नीतं मध्वो अश्विना उपाक आ वां वोचे विदथेषु प्रयस्वान् ॥२॥
अहेम यज्ञं पथामुराणा इमां सुवृक्तिं वृषणा जुषेथाम् ।
श्रुष्टीवेव प्रेषितो वामबोधि प्रति स्तोमैर्जरमाणो वसिष्ठः ॥३॥

73.

Átārishma támasas pārám asyá práti stómaṃ devayánto dádhānāḥ | purudáṅsā purutámā purājámartyā havate aşvínā gíḥ || 1 || ny ù priyó mánushaḥ sādi hótā násatyā yó yájate vándate ca | aşnītám mádhvo aşvinā upāká á vāṃ voce vidátheshu práyasvān || 2 || áhema yajñám pathám urāṇá imáṃ suvṛiktíṃ vṛishaṇā jushethām | şrushṭīvéva préshito vām abodhi práti stómair járamāṇo vásishṭhaḥ || 3 ||

When the dawns break forth in light, O twin-divines, the poets offer praises to you. The sun-divine casts his splendours on firmament, and ritual fires, with their kindled fuel, sing your praises. 4

Come, O ever-true divines, from the back, from the front, O twin-divines, from below, from above, come from every quarter with riches beneficial for all the five classes of men. May you all ever cherish us with blessings. 5

73

While paying tributes to Nature's bounties, we have gone across to the opposite shore of this state of darkness. The worshipper invokes twin-divines, the multifunctional and multifarious, the first-born and immortal. 1

O ever-true divines, the invoker, the dear priest of devotees, he, who offers worship and repeats praise, has taken seat. O twin-divines, may you come near, and partake of the libation. I, with food in hand, invoke you to our place of worship. 2

With invocations to Nature's bounties, we get ready for their welcome. O showerers of blessings, be propitiated by this pious laudation. Despatched like a speedy messenger, the pious most worshipper arouses you, glorifying you with hymns. 3

उप त्या वह्नी गमतो विशं नो रक्षोहणा संभृता वीळुपाणी ।
समन्धांस्यग्मत मत्सराणि मा नो मर्धिष्टमा गतं शिवेन ॥४॥
आ पश्चातान्नासत्या पुरस्तादाश्विना यातमधरादुदक्तात् ।
आ विश्वतः पाञ्चजन्येन राया यूयं पात स्वस्तिभिः सदा नः ॥५॥

úpa tyā́
váhnī gamato víṣam no rakshohánā sámbhṛitā vīḷúpāṇī |
sám ándhāṅsy agmata matsarā́ṇi mā́ no mardhishṭam ā́ ga-
taṃ ṣivéna || 4 || ā́ paṣcā́tān nāsatyā́ purástād — || 5 || 20 ||

(७४) चतुःसप्ततितमं सूक्तम्

(१–६) षड्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । अश्विनौ देवते । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

इमा उ वां दिविष्टय उस्रा हवन्ते अश्विना ।
अयं वामह्वेऽवसे शचीवसू विशंविशं हि गच्छथः ॥१॥
युवं चित्रं ददथुर्भोजनं नरा चोदेथां सूनृतावते ।
अर्वाग्रथं समनसा नि यच्छतं पिबतं सोम्यं मधु ॥२॥
आ यातमुप भूषतं मध्वः पिबतमश्विना ।
दुग्धं पयो वृषणा जेन्यावसू मा नो मर्धिष्टमा गतम् ॥३॥

74.

Imā́ u vāṃ dívishṭaya usrā́ havante aṣvinā | ayáṃ vām
ahvé 'vase ṣacīvasū víṣam-viṣam hí gáchathaḥ || 1 || yuváṃ
citráṃ dadathur bhójanaṃ narā códethāṃ sūnṛ́tāvate | ar-
vā́g ráthaṃ sámanasā ní yachatam píbataṃ somyám mádhu
|| 2 || ā́ yātam úpa bhūshatam mádhvaḥ pibatam aṣvinā |
dugdhám páyo vṛishaṇā jenyāvasū mā́ no mardhishṭam ā́
gatam || 3 ||

May those two, the bearers of oblations, destroyers of demons, well-nourished, strong-handed, be pleased to come to our people and accept our exhilarating offerings. Not for an injury, may they come to us with good blessings. 4

Come, O ever-true divines, from the back, from the front, O twin-divines from below, from above, come from every quarter, with riches beneficial for all the five classes of men. May you all ever cherish us with blessings. 5

74

These pious praises glorify you. O radiant twin-divines, at the break of day. I invoke you, who are rich in power and action for preservation; for, house by house you visit every individual. 1

O leaders of ceremonies, you are possessed of marvellous wealth; bestow it upon him who sincerely praises you. With your attitudes alike and favourable, may both of you direct your chariot to us and cherish our sweet loving homage. 2

Come, O twin-divines, and grace us with your presence; drink of the sweet libation. May you, O showerers of blessings, rich in genuine wealth, come here. May you milk the rain from the firmament. May you come to us but not for an injury. 3

अश्वासो ये वामुप दाशुषो गृहं युवां दीयन्ति बिभ्रतः ।
मक्षूयुभिर्नरा हयेभिरश्विना देवा यातमस्मयू ॥४॥
अधा ह यन्तो अश्विना पृक्षः सचन्त सूरयः ।
ता यंसतो मघवद्भ्यो ध्रुवं यशश्छर्दिरस्मभ्यं नासत्या ॥५॥
प्र ये ययुरवृकासो रथा इव नृपातारो जनानाम् ।
उत स्वेन शवसा शूशुवुर्नर उत क्षियन्ति सुक्षितिम् ॥६॥

áşvāso yé vām úpa dāşúsho grihám yuvám díyanti bíbhratah | makshūyúbhir narā háyebhir aşviná devā yātam asmayū ‖ 4 ‖ ádhā ha yánto aşvínā príkshah sacanta sūráyah | tá yaṅsato maghávadbhyo dhruvám yáşaş chardír asmábhyam nāsatyā ‖ 5 ‖ prá yé yayúr avrikáso ráthā iva nripātáro jánānām | utá svéna şávasā şūşuvur nára utá kshiyanti sukshitím ‖ 6 ‖ २१ ‖

(७५) पञ्चसप्ततितमं सूक्तम्
(१–८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषसो देवताः । त्रिष्टुप् छन्दः ॥

व्युषा आवो दिविजा ऋतेनाविष्कृण्वाना महिमानमागात् ।
अप द्रुहस्तम आवरजुष्टमङ्गिरस्तमा पथ्या अजीगः ॥१॥
महे नो अद्य सुविताय बोध्युषो महे सौभगाय प्र यन्धि ।
चित्रं रयिं यशसं धेह्यस्मे देवि मर्तेषु मानुषि श्रवस्युम् ॥२॥
एते त्ये भानवो दर्शतायाश्चित्रा उषसो अमृतास आगुः ।
जनयन्तो दैव्यानि व्रतान्यापृणन्तो अन्तरिक्षा व्यस्थुः ॥३॥

75.

Vy ùshá āvo divijá riténāvishkrinvāná mahimánam ágāt | ápa drúhas táma āvar ájushtam áṅgirastamā pathyà ajīgah ‖ 1 ‖ mahé no adyá suvitáya bodhy úsho mahé saúbhagāya prá yandhi | citrám rayím yaşásam dhehy asmé dévi márteshu mānushi şravasyúm ‖ 2 ‖ eté tyé bhānávo darşatáyāş citrá usháso amrítāsa águh | janáyanto daívyāni vratány āprinánto antárikshā vy àsthuh ‖ 3 ‖

Yours are the speedy horses, the rays, that convey you to the dwelling of the donor of the oblation. O divine leader of rites, favourably inclined towards us, come with your rapid steeds, the beams. 4

The learned seekers approach you in pursuit of food. May you two ever-true divines grant to our benevolent nobility lasting glory, and roof to us. 5

Such worshippers, as are non-exploiters, and benefactors of men approach you, like carts to the farm. They prosper by their own strength, and inhabit an excellent abode. 6

75

The dawn, the daughter of heaven, has flashed; she comes, showering her majesty in accordance to the eternal law. She scatters evils and odious darkness. And thus she illumines the paths to be trodden by the most enlightened sages. 1

Awaken us today to high and happy fortune, to great prosperity. O dawn, divine benefactress, promote us and give us manifold and splendid riches and reputation among mortals, fostering prosperous progeny. 2

Enjoy these lovely ever-lasting splendours of dawns bright with their varied colours. Gracefully they come, and in their honour, the divine rites have been instituted, filling the firmament, they spread around. 3

एषा स्या युजाना पराकात्पञ्च क्षितीः परि सद्यो जिगाति ।
अभिपश्यन्ती वयुना जनानां दिवो दुहिता भुवनस्य पत्नी ॥४॥
वाजिनीवती सूर्यस्य योषा चित्रामघा राय ईशे वसूनाम् ।
ऋषिष्टुता जरयन्ती मघोन्युषा उच्छति वह्निभिर्गृणाना ॥५॥
प्रति द्युतानामरुषासो अश्वाश्चित्रा अदृश्रन्नुषसं वहन्तः ।
याति शुभ्रा विश्वपिशा रथेन दधाति रत्नं विधते जनाय ॥६॥

eshá syá yujāná parākát páñca kshitíḥ pári sadyó jigāti | abhipáṣyantī vayúnā jánānām divó duhitá bhúvanasya pátnī || 4 || vājínīvatī sū́ryasya yóshā citrámaghā rāyá īṣe vásūnām | ṛíshishṭutā jaráyantī maghóny ushá uchati váhnibhir gṛiṇāná || 5 || práti dyutānā́m arushā́so áṣvāṣ citrā́ adṛiṣrann ushásaṃ váhantaḥ | yā́ti ṣubhrā́ viṣvapíṣā ráthena dádhāti rátnaṃ vidhaté jánāya || 6 ||

सत्या सत्येभिर्महती महद्भिर्देवी देवेभिर्यजता यजत्रैः ।
रुजद्दृळ्हानि दददुस्रियाणां प्रति गाव उषसं वावशन्त ॥७॥
नू नो गोमद्वीरवद्धेहि रत्नमुषो अश्वावत्पुरुभोजो अस्मे ।
मा नो बर्हिः पुरुषता निदे कर्यूयं पात स्वस्तिभिः सदा नः ॥८॥

satyā́ satyébhir mahatí mahádbhir deví devébhir yajatā́ yájatraiḥ | rujád dṛiḷhā́ni dádad usríyāṇām práti gā́va ushásaṃ vāvaṣanta || 7 || nū́ no gómad vīrávad dhehi rátnam úsho áṣvāvad purubhójo asmé | mā́ no barhíḥ purushátā nidé kar yūyám pāta — || 8 || २२ ||

She yokes her chariot far away and visits swiftly the lands to give light to all the five classes of men, witnessing works and ways of men. This daughter of heaven is the beloved partner of all living beings. 4

She is the companion of the sun, the distributress of good, the possessor of wonderful wealth. She rules over treasures of every kind, and is praised through hymns by the sages. She is a reckoner of our life-span (that diminishes day by day), the mistress of opulence, and as she rises, she is glorified by the fire-institutors. 5

The bright and wondrous steeds of varied colours, yoked to the car of dawn, are visible. She advances, radiant in her multi-mobile chariot, and brings, shining treasure for her people. 6

True with the truthful, great with the great, divine with the divine power, holy with the holy, she pierces through the rigidity of gloom and displays the vast treasures of wisdom. The true seekers cherishingly long for the dawn to appear. 7

Bestow upon us, O dawn, riches comprising wealth, vigour, abundant food, and progeny. Protect our sacred benevolent works from evil men's reproaches, and may you ever cherish us with blessings. 8

(७६) षट्सप्ततितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥२३॥ उदु ज्योतिरमृतं विश्वजन्यं विश्वानरः सविता देवो अश्रेत् ।
क्रत्वा देवानामजनिष्ट चक्षुराविरकर्भुवनं विश्वमुषाः ॥१॥
प्र मे पन्था देवयाना अदृश्रन्नमर्धन्तो वसुभिरिष्कृतासः ।
अभूदु केतुरुषसः पुरस्तात्प्रतीच्यागादधि हर्म्येभ्यः ॥२॥
तानीदहानि बहुलान्यासन्या प्राचीनमुदिता सूर्यस्य ।
यतः परि जार इवाचरन्त्युषो ददृक्षे न पुनर्यतीव ॥३॥

76.

Úd u jyótir amṛítam viṣvájanyam viṣvánaraḥ savitá devó aṣret | krátvā devánām ajanishṭa cákshur āvír akar bhúvanam víṣvam ushā́ḥ || 1 || prá me pánthā devayā́nā adṛiṣrann ámardhanto vásubhir íshkṛitāsaḥ | ábhūd u ketúr ushásaḥ purástāt pratīcy ā́gād ádhi harmyébhyaḥ || 2 || tá níd áhāni bahulány āsan yá prācínam úditā sū́ryasya | yátaḥ pári jārá iyācáranty úsho dadṛikshé ná púnar yatíva || 3 ||

त इद्देवानां सधमाद आसन्नृतावानः कवयः पूर्व्यासः ।
गूळ्हं ज्योतिः पितरो अन्वविन्दन्त्सत्यमन्त्रा अजनयन्नुषासम् ॥४॥
समान ऊर्वे अधि संगतासः सं जानते न यतन्ते मिथस्ते ।
ते देवानां न मिनन्ति व्रतान्यमर्धन्तो वसुभिर्यादमानाः ॥५॥
प्रति त्वा स्तोमैरीळते वसिष्ठा उषर्बुधः सुभगे तुष्टुवांसः ।
गवां नेत्री वाजपत्नी न उच्छोषः सुजाते प्रथमा जरस्व ॥६॥
एषा नेत्री राधसः सूनृतानामुषा उच्छन्ती रिभ्यते वसिष्ठैः ।
दीर्घश्रुतं रयिमस्मे दधाना यूयं पात स्वस्तिभिः सदा नः ॥७॥

tá íd devánām sadhamāda asann ṛitávānaḥ kaváyaḥ pūrvyā́saḥ | gūḷhám jyótiḥ pitáro ánv avindan satyámantrā ajanayann ushásam || 4 || samāná ūrvé ádhi sámgatāsaḥ sám jānate ná yatante mithás té | té devánām ná minanti vratány ámardhanto vásubhir yā́damānāḥ || 5 || práti tvā stómair īḷate vásishṭhā usharbúdhaḥ subhage tushṭuvánsaḥ | gávām netrí vā́japatnī na uchóshaḥ sujāte prathamá jarasva || 6 || eshá netrí rā́dhasaḥ sūnṛítānām ushá uchántī ribhyate vásishṭhaiḥ | dīrghaṣrútam rayím asmé dádhānā yūyám pāta — || 7 || 23 ||

76

The sun-divine, the leader of all (in the solar system) sends in forward directions his immortal, all-benefiting light. In the form of the eye of all Nature's bounties, he becomes the source of creativity. The dawn has made all the regions visible. 1

I see the paths, innocuous and glorious, leading to divine powers. The banner of dawns is unfurled in the east, and she moves westward, rising to high altitudes. 2

Many are the days that have dawned before the rising of the sun, on which you, O dawns, have been beheld like a wife approaching a husband, never to be deserted. 3

Those ancient sages, our ancestors, observant of truth, rejoicing together with Nature's bounties, discover the light, that is hidden in darkness; and with impulses of truth, are able to generate the dawn. 4

Meeting together on a common calamity, they concur, without contending among themselves; they break not eternal statutes of Nature, and without offence to anyone, they proceed with the light (of dawn or inner conscience, thus recovered). 5

O auspicious dawns, the most celebrated devotees, waking at morn, praise you and glorify with hymns. Dawns are leaders of kine and queen of all viands. May you come first to us, O well-born dawns. 6

The dawns, the object of the sincere invocations of the worshipper, when appear, are glorified by the most pious devotees. Please bestow upon us riches, for which you are so well-known. May you all ever cherish us with blessings. 7

(७७) सप्तसप्ततितमं सूक्तम्

(१-६) षड्‌ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ उपो॑ रुरुचे युव॒तिर्न योषा॒ विश्वं॑ जी॒वं प्र॑सु॒वन्ती॑ च॒राय॑ ।
अभू॑द॒ग्निः स॒मिधे॒ मानु॑षाणा॒मक॒र्ज्योति॒र्बाध॑माना॒ तमां॑सि ॥१॥
विश्वं॑ प्रती॒ची स॒प्रथा॒ उद॑स्था॒द्रुश॒द्वासो॒ बिभ्र॑ती शु॒क्रम॑श्वैत् ।
हिर॑ण्यवर्णा सु॒दृशी॑कसंदृ॒ग्गवां॑ मा॒ता ने॒त्र्यह्ना॑मरोचि ॥२॥
दे॒वानां॒ चक्षुः॑ सु॒भगा॒ वह॑न्ती श्वे॒तं नय॑न्ती सु॒दृशी॑क॒मश्व॑म् ।
उ॒षा अ॑दर्शि र॒श्मिभि॒र्व्य॑क्ता चि॒त्राम॑घा॒ विश्व॒मनु॒ प्रभू॑ता ॥३॥

77.

Úpo ruruce yuvatír ná yóshā víṣvaṃ jīvám prasuvántī carā́yai | ábhūd agníḥ samídhe mā́nushāṇām ákar jyótir bā́dhamānā támāṅsi || 1 || víṣvaṃ pratīcí saprā́thā úd asthā̂d rúṣad vā́so bíbhratī ṣukrám aṣvait | híraṇyavarṇā sudṛ́ṣīkasaṃdṛig gávām mātā́ netry áhnām aroci || 2 || devā́nāṃ cákshuḥ subhágā váhantī ṣvetáṃ náyantī sudṛ́ṣīkam áṣvam | ushā́ adarṣi raṣmíbhir vyàktā citrámaghā víṣvam ánu prábhūtā || 3 ||

अन्ति॑वामा दू॒रे अ॒मित्र॑मुच्छो॒र्वीं गव्यू॑ति॒मभ॑यं कृधी नः ।
या॒वय॒ द्वेष॒ आ भ॑रा॒ वसू॑नि चो॒दय॒ राधो॑ गृण॒ते म॑घोनि ॥४॥
अ॒स्मे श्रेष्ठे॑भिर्भा॒नुभि॒र्वि भा॒ह्युषो॑ देवि प्रति॒रन्ती॑ न॒ आयुः॑ ।
इषं॑ च नो॒ दध॑ती विश्ववारे॒ गोम॑द॒श्वाव॒द्रथ॑वच्च॒ राधः॑ ॥५॥
यां त्वा॑ दिवो दुहितर्व॒र्धय॒न्त्युष॑ः सुजाते म॒तिभि॒र्वसि॑ष्ठाः ।
सास्मासु॑ धा र॒यिमृ॒ष्वं बृ॒हन्तं॑ यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥६॥

ántivāmā dūré amítram uchorvím gávyūtim ábhayaṃ kṛidhī naḥ | yāváya dvésha ā́ bharā vásūni codáya rā́dho gṛiṇaté maghoni || 4 || asmé ṣréshṭhebhir-bhānúbhir ví bhāhy úsho devi pratirántī na ā́yuḥ | ísham ca no dádhatī viṣvavāre gómad áṣvāvad ráthavac ca rā́dhaḥ || 5 || yā́ṃ tvā divo duhitar vardháyanty úshaḥ sujāte matíbhir vásishṭhāḥ | sā́smā́su dhā rayím ṛishvám bṛihántaṃ yūyám pāta — || 6 || 24 ||

77

Dawns shine radiant in the proximity of the sun, like a youthful lady, who animates all beings to activity. The fire-divine is to be kindled for the good of men. She gives light that dispels all obstructing dark forces. 1

Advancing towards all, and spreading widely, the dawn rises; and clothed in pure and brilliant vesture, she beams forth with golden colours and lovely radiance, she shines as mother of speech, and as the guide of days, she illumines. 2

The auspicious dawn, the eye of Nature's bounties, mounts on her white and beautiful courser. The dawn, characterised by her beams, is beheld by everyone and mighty over all, she comes forth with wondrous treasure. 3

O dawn, you are the possessor of wealth worth having and you keep our adversaries far from us. May this dawn render the cow-pastures free from peril and drive away those who bear ill-feelings towards us. May you, O opulent, bring treasures to us and bestow wealth on him who praises you. 4

O divine dawn, illumine us with your most excellent beams, prolong our life and bestow food upon us. You are adored by all, for you possess affluence consisting of cattle, horses and chariots. 5

O nobly-born daughter of heaven, may you, whom the most pious worshippers magnify with well-thought-of considerations, bestow upon us brilliant and infinite wealth, and may you ever cherish us with blessings. 6

(७८) अष्टसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषसो देवताः । त्रिष्टुप् छन्दः ॥

॥५५५॥ प्रति केतवः प्रथमा अदृश्रन्नूर्ध्वा अस्या अञ्जयो वि श्रयन्ते ।
उषो अर्वाचा बृहता रथेन ज्योतिष्मता वाममस्मभ्यं वक्षि ॥१॥
प्रति षीमग्निर्जरते समिद्धः प्रति विप्रासो मतिभिर्गृणन्तः ।
उषा याति ज्योतिषा बाधमाना विश्वा तमांसि दुरिताप देवी ॥२॥
एता उ त्याः प्रत्यदृश्रन्पुरस्ताज्ज्योतिर्यच्छन्तीरुषसो विभातीः ।
अजीजनन्त्सूर्यं यज्ञमग्निमपाचीनं तमो अगादजुष्टम् ॥३॥

78.

Práti ketávaḥ prathamá adṛiṣrann ūrdhvá asyā añjáyo ví ṣrayante | úsho arvácā bṛihatá ráthena jyótishmatā vāmám asmábhyaṃ vakshi || 1 || práti shīm agnír jarate sámiddhaḥ práti víprāso matíbhir gṛiṇántaḥ | ushá yāti jyótishā bádhamānā víṣvā támāṅsi duritápa deví || 2 || etá u tyáḥ práty adṛiṣran purástāj jyótir yáchantīr usháso vibhātīḥ | ájījanan sűryaṃ yajñám agním apācínaṃ támo agād ájushṭam || 3 ||

अचेति दिवो दुहिता मघोनी विश्वे पश्यन्त्युषसं विभातीम् ।
आस्थाद्रथं स्वधया युज्यमानमा यमश्वासः सुयुजो वहन्ति ॥४॥
प्रति त्वाद्य सुमनसो बुधन्तास्माकासो मघवानो वयं च ।
तिल्विलायध्वमुषसो विभातीर्यूयं पात स्वस्तिभिः सदा नः ॥५॥

áceti divó duhitá maghónī víṣve paṣyanty ushásaṃ vibhātím | ásthād rátham svadháyā yujyámānam á yám áṣvāsaḥ suyújo váhanti || 4 || práti tvādyá sumánaso budhantāsmákāso magháyāno vayáṃ ca | tilvilāyádhvam ushaso vibhātír yūyám pāta — || 5 || 25 ||

78

The earliest emblems of dawn are visible now; her rays are spreading on high firmament. O dawns, in your descending chariot, vast and resplendent, you bring such wealth to us, as makes us happy. 1

The well-kindled fire flames up everywhere, and the priests are chanting hymns to welcome her. The divine dawn rises up, driving away all the evil glooms by her lustre. 2

These luminous beams of dawn are seen in the east, sending out lustre as they radiate around. She heralds the coming of the sun, and impels you for performing fire-ritual and dedications. With her appearance the odious glooms are driven far away. 3

The affluent daughter of heaven is perceived by all creatures. All men can see the luminous dawn as she ascends her chariot, full of wealth and viand, drawn onward by her easily yoked horses. 4

O affluent dawn, actuated by good intentions, we and our nobles greet you today. O luminous dawn, soften the earth with sumptuous oil and may you ever cherish us with blessings. 5

(७९.) एकोनाशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ व्युषा आवः पथ्या जनानां पञ्च क्षितीर्मानुषीर्बोधयन्ती ।
सुसंदृग्भिरुक्षभिर्भानुमश्रेद्वि सूर्यो रोदसी चक्षसावः ॥१॥
व्यञ्जते दिवो अन्तेष्वक्तून्विशो न युक्ता उषसो यतन्ते ।
सं ते गावस्तम आ वर्तयन्ति ज्योतिर्यच्छन्ति सवितेव बाहू ॥२॥
अभूदुषा इन्द्रतमा मघोन्यजीजनत्सुविताय श्रवांसि ।
वि दिवो देवी दुहिता दधात्यङ्गिरस्तमा सुकृते वसूनि ॥३॥

79.

Vy ūshā́ āvaḥ pathyā̀ jánānām páñca kshitír mā́nushīr bodháyantī | susaṃdṛ́gbhir ukshábhir bhānúm aṣred ví sū́ryo ródasī cákshasāvaḥ || 1 || vy àñjate divó ánteshv aktū́n víṣo ná yuktā́ usháso yatante | sáṃ te gā́vas táma ā́ vartayanti jyótir yachanti savitéva bāhū́ || 2 || ábhūd ushā́ índratamā maghóny ájījanat suvitā́ya ṣrávāṅsi | ví divó deví duhitā́ dadhāty ā́ṅgirastamā sukṛ́te vásūni || 3 ||

तावदुषो राधो अस्मभ्यं रास्व यावत्स्तोतृभ्यो अरदो गृणाना ।
यां त्वा जज्ञुर्वृषभस्या रवेण वि दृळ्हस्य दुरो अद्रेरौर्णोः ॥४॥
देवंदेवं राधसे चोदयन्त्यस्मद्र्यक्सूनृता ईरयन्ती ।
व्युच्छन्ती नः सनये धियो धा यूयं पात स्वस्तिभिः सदा नः ॥५॥

tā́vad usho rā́dho asmā́bhyaṃ rāsva yā́vat stotṛ́bhyo árado gṛṇānā́ | yā́ṃ tvā jajñū́r vṛishabhásyā rávena ví dṛiḷhásya dúro ádrer aurṇoḥ || 4 || devā́ṃ-devaṃ rā́dhase codáyanty asmadryàk sūnṛ́tā īráyantī | vyuchántī naḥ sanáye dhíyo dhā yūyám pāta — || 5 || 26 ||

79

Dawns have disclosed the pathways of men, awaking the five classes of human beings. She has shed light with her lustrous impregnation ; the sun makes heaven and earth manifest with radiance. 1

The dawns send their bright rays to the ends of the sky; they advance like people arrayed for battle. Your rays, O dawns, dispel darkness; they diffuse light as soon as the sun spreads out his arms. 2

Supra-resplendent, the opulent dawn, has risen; she brings forth food that promotes our welfare; the divine daughter of heaven, most vigilant, bestows treasures upon fire-experts. 3

Grant to us, O dawn, as much wealth as you bestow upon your adorers, when praised by them; you, whom your worshippers welcome with clamour, as loud as the bellowing of a bull at the time, when you set open the doors of the mountains. 4

Inspiring every individual devout with a desire for wealth, addressing to us the words of truth, diffusing the light of morning, bestow upon us understanding fit for the acquirement of riches; and may you all ever cherish us with blessings. 5

(८०) अशीतितमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषसो देवताः । त्रिष्टुप् छन्दः ॥

प्रति स्तोमेभिरुषसं वसिष्ठा गीर्भिर्विप्रासः प्रथमा अबुध्रन् ।
विवर्तयन्तीं रजसी समन्ते आविष्कृण्वतीं भुवनानि विश्वा ॥१॥
एषा स्या नव्यमायुर्दधाना गूढ्वी तमो ज्योतिषोषा अबोधि ।
अग्र एति युवतिरह्रयाणा प्राचिकितत्सूर्यं यज्ञमग्निम् ॥२॥
अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥३॥

80.

Práti stómebhir ushásam vásishṭhā gīrbhír víprāsaḥ prathamā́ abudhran | vivartáyantīm rájasī sámante āvishkṛiṇvatī́m bhúvanāni víṣvā || 1 || eshā́ syā́ návyam ā́yur dádhānā gūḍhví támo jyótishoshā́ abodhi | ágra eti yuvatír áhrayāṇā prā́cikitat sū́ryam yajñám agním || 2 || áṣvāvatīr gómatīr na ushā́so — || 3 || 27 ||

(८१) एकाशीतितमं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । उषसो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

प्रत्यु अदर्श्यायत्युच्छन्ती दुहिता दिवः ।
अपो महि व्ययति चक्षसे तमो ज्योतिष्कृणोति सूनरी ॥१॥
उदुस्रियाः सृजते सूर्यः सचाँ उद्यन्नक्षत्रमर्चिवत् ।
तवेदुषो व्युषि सूर्यस्य च सं भक्तेन गमेमहि ॥२॥

81.

Práty u adarṣy āyaty uchántī duhitā́ diváḥ | ápo máhi vyayati cákshase támo jyótish kriṇoti sūnárī || 1 || úd usríyāḥ sṛijate sū́ryaḥ sácā̃ udyán nákshatram arcivát | távéd usho vyúshi sū́ryasya ca sám bhakténa gamemahi || 2 ||

80

The pious-most worshippers are the first to awaken the dawn with their songs. The dawn makes the two regions (of heaven and earth) part asunder and clearly shows the world. 1

Giving fresh life, when she casts away the darkness, this dawn rises with new-born lustre. Youthful and unrestrained, she comes forward and manifests the light of the sun and the sacred fire. 2

May the auspicious dawns shine on us for ever with wealth of kine, of horses, and of brave children. May you, shedding moisture, and yielding everywhere abundance, ever cherish us with blessings. 3

81

The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects may be visible to eye. She is the kind guide of every man, when she diffuses light. 1

At the same time, the sun sends forth his rays, and while ascending, renders the planets luminous. So, O dawns, upon your manifestation, as well as, that of the sun, may we attain the share of divine sustenance allotted to us. 2

प्रति त्वा दुहितर्दिव उषो जीरा अभुत्स्महि ।
या वहसि पुरु स्पार्हं वनन्वति रत्नं न दाशुषे मयः ॥३॥
उच्छन्ती या कृणोषि मंहना महि प्रख्यै देवि स्वर्दृशे ।
तस्यास्ते रत्नभाज ईमहे वयं स्याम मातुर्न सूनवः ॥४॥
तच्चित्रं राध आ भरोषो यद्दीर्घश्रुत्तमम् ।
यत्ते दिवो दुहितर्मर्तभोजनं तद्रास्व भुनजामहै ॥५॥
श्रवः सूरिभ्यो अमृतं वसुत्वनं वाजाँ अस्मभ्यं गोमतः ।
चोदयित्री मघोनः सूनृतावत्युषा उच्छदप स्रिधः ॥६॥

práti tvā duhitar diva úsho jīrá abhutsmahi | yā́ váhasi purú spārhám vananvati rátnam ná dāṣúshe máyaḥ || 3 || uchántī yā́ kriṇóshi maṅhánā mahi prakhyaí devi svàr dṛiṣé | tásyās te ratnabhā́ja īmahe vayám syā́ma mātúr ná sūnávaḥ || 4 || tác citrám rā́dha ā́ bharósho yád dīrghaṣrúttamam | yát te divo duhitar martabhójanam tád rāsva bhunájāmahai || 5 || ṣrávaḥ sūríbhyo amŕ̥tam vasutvanám vā́jāñ asmábhyam gómataḥ | codayitrí maghónaḥ sūnṛ́tāvaty ushā́ uchad ápa srídhaḥ || 6 || 1 ||

(८२) द्व्यशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रावरुणौ देवते । जगती छन्दः ।

२४ इन्द्रावरुणा युवमध्वराय नो विशे जनाय महि शर्म यच्छतम् ।
दीर्घप्रयज्युमति यो वनुष्यति वयं जयेम पृतनासु दूढ्यः ॥१॥
सम्राळन्यः स्वराळन्य उच्यते वां महान्ताविन्द्रावरुणा महावसू ।
विश्वे देवासः परमे व्योमनि सं वामोजो वृषणा सं बलं दधुः ॥२॥
अन्वपां खान्यतृन्तमोजसा सूर्यमैरयतं दिवि प्रभुम् ।
इन्द्रावरुणा मदे अस्य मायिनोऽपिन्वतमपितः पिन्वतं धियः ॥३॥

82.

Índrāvaruṇā yuvám adhvarā́ya no viṣé jánāya máhi ṣárma yachatam | dīrgháprayajyum áti yó vanushyáti vayám jayema pṛ́tanāsu dūḍhyàḥ || 1 || samrā́ḷ anyáḥ svarā́ḷ anyá uçyate vām mahā́ntāv índrāvárunā mahā́vasū | víṣve devā́saḥ paramé vyòmani sáṃ vām ójo vṛishaṇā sám bálam dadhuḥ || 2 || ánv apā́m khā́ny atṛintam ójasā́ sū́ryam airayatam diví prabhúm | índrāvaruṇā máde asya māyíno 'pinvatam apítaḥ pínvatam dhíyaḥ || 3 ||

May we, the prompt adorers, greet you, O dawns, daughter of heaven. You are bountiful, you bring all we long to have, and grant health, wealth and happiness to your devotee, the liberal giver. 3

O majestic divine dawn, scatterer of darkness, you are endowed with power to arouse the world, and make it visible. We pray to you, O bounteous dawn, that we be dear to you as sons to a mother. 4

O dawns, bring such wondrous wealth that may make us widely renowned. O daughter of heaven, bestow upon us sustenance that is fit for mortals, and such as we may enjoy it. 5

Grant to our learned seekers opulence and immortal fame; give us food and cattle. May dawn, the encourager of the wealthy, truthful in words and thoughts, drive our foes far away. 6

82

O Lord of resplendence and venerability, bestow upon our people and family ample comforts for the celebration of sacred work and worship. May we subdue in conflicts such evil-minded persons as may seek to injure him who has been long engaged in your service. 1

O Lord of resplendence and venerability, one of you is titled supreme sovereign, and one self-sovereign. You are mighty and most opulent. All Nature's bounties in the highest heaven, showerers of blessings, have combined supreme vigour and supreme strength in you. 2

O Lord of resplendence and venerability, you break open by your strength the barriers of waters. You establish the divine sun as the Lord in heaven. In the exhilaration of the intelligence-promoting elixir, you replenish the dry beds of the rivers with water. May you render our intellects purposeful. 3

युवामिद्युत्सु पृतनासु वह्नयो युवां क्षेमस्य प्रसवे मितज्ञवः ।
ईशाना वस्व उभयस्य कारव इन्द्रावरुणा सुहवा हवामहे ॥४॥
इन्द्रावरुणा यदिमानि चक्रथुर्विश्वा जातानि भुवनस्य मज्मना ।
क्षेमेण मित्रो वरुणं दुवस्यति मरुद्भिरुग्रः शुभमन्य ईयते ॥५॥

yuvám íd yutsú pṛ́tanāsu váhnayo yuvā́ṃ kshémasya prasavé mitájñavaḥ | īṣānā́ vásva ubháyasya kārá̄va índrāvaruṇā suhávā havāmahe || 4 || índrāvaruṇā yád imā́ni cakráthur víṣvā jātā́ni bhúvanasya majmánā | kshémeṇa mitró váruṇaṃ duvasyáti marúdbhir ugráḥ ṣúbham anyá īyate || 5 || 2 ||

महे शुल्काय वरुणस्य नु त्विष ओजो मिमाते ध्रुवमस्य यत्स्वम् ।
अजामिमन्यः श्नथयन्तमातिरद्दभ्रेभिरन्यः प्र वृणोति भूयसः ॥६॥
न तमंहो न दुरितानि मर्त्यमिन्द्रावरुणा न तपः कुतश्चन ।
यस्य देवा गच्छथो वीथो अध्वरं न तं मर्तस्य नशते परिह्वृतिः ॥७॥
अर्वाङ्नरा दैव्येनावसा गतं शृणुतं हवं यदि मे जुजोषथः ।
युवोर्हि सख्यमुत वा यदाप्यं मार्डीकमिन्द्रावरुणा नि यच्छतम् ॥८॥

mahé ṣulkā́ya váruṇasya nú tvishá ójo mimāte dhruvám asya yát svám | ā́jāmim anyáḥ ṣnatháyantam ā́tirad dabhrébhir anyáḥ prá vṛiṇoti bhū́yasaḥ || 6 || ná tám áṅho ná duritā́ni mártyam índrāvaruṇā ná tápaḥ kútaṣ caná | yásya devā gáchatho vīthó adhvarám ná tám mártasya naṣate párihvṛitiḥ || 7 || arvā́ñ narā daívyenā́vasā́ gataṃ ṣṛiṇutā́ṃ hávaṃ yádi me jújoshathaḥ | yuvór hí sakhyám utá vā yád ā́pyam mārḍīkā́m indrāvaruṇā ní yachatam || 8 ||

O Lord of resplendence and venerability, the bearers (of offerings) invoke you at the time of inner conflicts and struggles. With all humility, the ministering priest invokes you for the begetting of peace and rest; and we, your worshippers, invoke you, who are entitled to our respectful homage, lords of both celestial and terrestrial treasures. 4

O lord of energy and lord of plasma, inasmuch as you have created by your might all these beings of the world, the sun divine honours the Lord of plasma for prosperity, whilst the other, the fierce lord of energy, associated with the vital elements acquires glory. 5

May the high worth of the venerable Lord shine preeminent. These two (householder and his wife) have very much realized His power and might. The one (Lord of resplendence) subdues the destructive adversary, whilst the same lord, as Lord of venerability with His even few blessings furthers the comforts of many a man. 6

O Lord of resplendence and venerability, sins do not contaminate, difficulties do not assail, and distress does not afflict that mortal any time, whose worship you, divines, approve and whom you bless. No adversity inflicts any injury on such a mortal. 7

O Lord of resplendence and venerability, leader of sacred ceremonies, may you come to bless us with your divine protections. If you are pleased with us, hear our invocations and grant (our wishes). Verily, your friendship, your affinity, is the source of happiness. 8

अस्माकमिन्द्रावरुणा भरेभरे पुरोयोधा भवतं कृष्ट्योजसा ।
यद्वां हवन्त उभये अध स्पृधि नरस्तोकस्य तनयस्य सातिषु ॥९॥
अस्मे इन्द्रो वरुणो मित्रो अर्यमा द्युम्नं यच्छन्तु महि शर्म सप्रथः ।
अवध्रं ज्योतिरदितेर्ऋतावृधो देवस्य श्लोकं सवितुर्मनामहे ॥१०॥

asmákam indrāvaruṇā bháre-bhare puroyodhá bhavataṃ kṛishṭyojasā | yád vāṃ hávanta ubháye ádha spṛidhí náras tokásya tánayasya sātíshu || 9 || asmé índro váruṇo mitró aryamá dyumnáṃ yachantu máhi ṣárma sapráthaḥ | avadhráṃ jyótir áditer ṛitāvṛídho devásya ṣlókaṃ savitúr manāmahe || 10 || 3 ||

(८३) त्र्यशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रावरुणौ देवते । जगती छन्दः ।

४४ युवां नरा पश्यमानास आप्यं प्राचा गव्यन्तः पृथुपर्शवो ययुः ।
दासा च वृत्रा हतमार्याणि च सुदासमिन्द्रावरुणावसावतम् ॥१॥
यत्रा नरः समयन्ते कृतध्वजो यस्मिन्नाजा भवति किं चन प्रियम् ।
यत्रा भयन्ते भुवना स्वर्दृशस्तत्रा न इन्द्रावरुणाधि वोचतम् ॥२॥
सं भूम्या अन्ता ध्वसिरा अदृक्षतेन्द्रावरुणा दिवि घोष आरुहत् ।
अस्थुर्जनानामुप मामरातयोऽर्वागवसा हवनश्रुता गतम् ॥३॥

83.

Yuváṃ narā páṣyamānāsa ápyam prācá gavyántaḥ pṛithupárṣavo yayuḥ | dásā ca vṛitrá hatám áryāṇi ca sudásam indrāvaruṇávasāvatam || 1 || yátrā náraḥ samáyante kṛitádhvajo yásminn ājá bhávati kíṃ caná priyám | yátrā bháyante bhúvanā svardṛíṣas tátrā na indrāvaruṇádhi vocatam || 2 || sám bhúmyā ántā dhvasirá adṛikshaténdrāvaruṇā diví ghósha áruhat | ásthur jánānām úpa mám árātayo 'rvág ávasā havanaṣrutá gatam || 3 ||

O Lord of resplendence and venerability, may you, possessors of irresistible strength, be our champions in every encounter. When both (big and small) invoke you, they do so either to defend themselves in an encounter or to obtain children and grandchildren. 9

May all Nature's bounties, such as lightning, ocean, the sun and the forces of comic justice, grant us wealth, and a large comfortable habitation. May the lustre of mother infinity be beneficial and pleasing to our sacred worship. May we recite the praise of the divine creator. 10

83

O Lord of resplendence and venerability, both leaders (in life struggles) with a reliance on you, the worshippers, desirous of wealth and wisdom, equipped with effective means, as if, sickles in the hands of a farmer going to pasture for grass, proceed onward. May you destroy, O Lord of resplendence and of bliss, your enemies, whether they are among nobles or among infidels, and help faithful worshippers with your protection. 1

O Lord of resplendence and of venerability, where men assemble, in whatever conflict, with their banners raised, always there is something unfavourable; and where all living beings looking to providential help are terrified, there surely you come and comfort them. 2

When the boundaries of earth are seen dark with dust and the clamour goes up to heaven for help and adversaries of my people surround me, then, O Lord of resplendence and of bliss, please do hear my invocations and come to help. 3

इन्द्रावरुणा वधनाभिरप्रति भेदं वन्वन्ता प्र सुदासमावतम् ।
ब्रह्माण्येषां शृणुतं हवीमनि सत्या तृत्सूनामभवत्पुरोहितिः ॥४॥
इन्द्रावरुणावभ्या तपन्ति माघान्यर्यो वनुषामरातयः ।
युवं हि वस्व उभयस्य राजथोऽध स्मा नोऽवतं पार्ये दिवि ॥५॥

índrāvaruṇā vadhánābhir apratí bhedám vanvántā prá sudā́sam āvatam | bráhmāṇy esbāṃ sriṇutaṃ hávīmani satyā́ tṛ́tsūnām abhavat puróhitiḥ || 4 || índrāvaruṇāv abhy ā́ tapanti māghā́ny aryó vanúshām ā́rātayaḥ | yuvā́ṃ hí vásva ubhháyasya rā́jathó 'dha smā no 'vatam pā́rye diví || 5 || 4 ||

५। युवां हवन्त उभयास आजिष्विन्द्रं च वस्वो वरुणं च सातये ।
यत्र राजभिर्दशभिर्निबाधितं प्र सुदासमावतं तृत्सुभिः सह ॥६॥
दश राजानः समिता अयज्यवः सुदासमिन्द्रावरुणा न युयुधुः ।
सत्या नृणामद्मसदामुपस्तुतिर्देवा एषामभवन्देवहूतिषु ॥७॥
दाशराज्ञे परियत्ताय विश्वतः सुदास इन्द्रावरुणावशिक्षतम् ।
श्वित्यञ्चो यत्र नमसा कपर्दिनो धिया धीवन्तो असपन्त तृत्सवः ॥८॥

yuvā́ṃ havanta ubháyāsa ājíshv índraṃ ca vásvo váruṇaṃ ca sātáye | yátra rā́jabhir daṣábhir níbādhitam prá sudā́sam ā́vataṃ tṛ́tsubhiḥ sahá || 6 || dáṣa rā́jānaḥ sámitā áyajyavaḥ sudā́sam indrāvaruṇā ná yuyudhuḥ | satyā́ nṛiṇā́m admasádām úpastutir devā́ eshām abhavan devā́hūtishu || 7 || dāṣarājñé páriyattāya viṣvátaḥ sudā́sa indrāvaruṇāv aṣikshatam | ṣvityáñco yátra námasā kapardíno dhiyā́ dhívanto ásapanta tṛ́tsavaḥ || 8 ||

With your fatal weapons, O Lord of resplendence and venerability you conquer the criminal assailant and give your help to the generous donor. May you hear the prayers of those war-frightened priests, so that our ministration becomes effectual. 4

O Lord of resplendence and venerability, the wickedness of my adversaries and the feeling of hatred in the hearts of my assailants very much trouble me. You, in both your phases, are the lords over celestial and terrestrial wealth; therefore, may you grant your protection to us at the time of trial. 5

Both, the generous donor and the war-frightened priest call upon you, O Lord of resplendence and venerability, in the struggles for the acquirement of wealth and wisdom, and you are pleased to help them ever, when assailed by ten-fold evil impulses from all directions. 6

The ten confederated evil impulses do not prevail upon you, O Lord of resplendence and venerability, against the liberal donor. The prayers of the leaders in life struggles, and the offerers of devotion prove fruitful; Nature's bounties also bless at the time of work and worship. 7

O Lord of resplendence and venerability, you assist the liberal donor when he is surrounded on all sides by the ten powerful impulses. At that time the pious war-frightened priest, walking with white robe and hairs braided, worships you with devotion and reverence. 8

वृत्राण्यन्यः संमिथेषु जिघ्नते व्रतान्यन्यो अभि रक्षते सदा ।
हवामहे वां वृषणा सुवृक्तिभिरस्मे इन्द्रावरुणा शर्म यच्छतम् ॥९॥
अस्मे इन्द्रो वरुणो मित्रो अर्यमा द्युम्नं यच्छन्तु महि शर्म सप्रथः ।
अवध्रं ज्योतिरदितेर्ऋतावृधो देवस्य श्लोकं सवितुर्मनामहे ॥१०॥

vṛitráṇy anyáḥ samithéshu jíghnate vratány anyó abhí rakshate sádā | hávāmahe vām vṛishaṇā suvṛiktíbhir asmé indrāvaruṇā śárma yachatam || 9 || asmé índro váruṇo mitró — || 10 || 6 ||

(८४) चतुरशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥१॥ आ वां राजानावध्वरे ववृत्यां हव्येभिरिन्द्रावरुणा नमोभिः ।
प्र वां घृताची बाह्वोर्दधाना परि त्मना विषुरूपा जिगाति ॥१॥
युवो राष्ट्रं बृहदिन्वति द्यौर्यौ सेतृभिररज्जुभिः सिनीथः ।
परि नो हेळो वरुणस्य वृज्या उरुं न इन्द्रः कृणवदु लोकम् ॥२॥
कृतं नो यज्ञं विदथेषु चारुं कृतं ब्रह्माणि सूरिषु प्रशस्ता ।
उपो रयिर्देवजूतो न एतु प्र णः स्पार्हाभिरूतिभिस्तिरेतम् ॥३॥

84.

Ā vām rājānāv adhvaré vavṛityām havyébhir indrāvaruṇā námobhiḥ | prá vām ghṛitácī bāhvór dádhānā pári tmánā víshurūpā jigāti || 1 || yuvó rāshṭrám bṛihád invati dyaúr yaú setṛíbhir arajjúbhiḥ sinītháḥ | pári no héḷo váruṇasya vṛijyā urúm na índraḥ kṛiṇavad u lokám || 2 || kṛitám no yajñám vidátheshu cárum kṛitám bráhmāṇi sūríshu praśastá | úpo rayír devájūto na etu prá ṇa spārhábhir ūtíbhis tiretam || 3 ||

In one of your phases, you destroy evil and conflicts, whilst in the other, you maintain the holy laws. We call on you, O showerer of blessings, with praises. May you bestow upon us, O Lord of resplendence and venerability, protection and felicity. 9

O Lord of resplendence and of venerability, Lord of solar rays, and ordainer of eternal laws, may you grant us glory and spacious shelter. May the beneficient lustre of mother infinity and the praises of the divine creater, the promoter of law be innocuous to us. 10

84

O sovereign Lord of resplendence and of venerability, I invite you with reverence and homage to bless our sacred works. We offer continuously, with the butter-ladle in our hands, oblations of varied forms to you. 1

Your vast kingdom of heaven gratifies the earth with rain. You bind the sinner with invisible bonds, not made of any rope. May the wrath of our lord of venerability pass away from us. May the Lord of resplendence create for us a wide field of work. 2

May you render the worship, offered amid the assemblies, fruitful; may the prayers, uttered by the worshippers, be successful. May God-sent riches come to us and may you also favour us with ever increasing enviable protection. 3

अस्मे इन्द्रावरुणा विश्ववारं रयिं धत्तं वसुमन्तं पुरुक्षुम् ।
प्र य आदित्यो अनृता मिनात्यमिता शूरो दयते वसूनि ॥४॥
इयमिन्द्रं वरुणमष्ट मे गीः प्रावत्तोके तनये तूतुजाना ।
सुरत्नासो देववीतिं गमेम यूयं पात स्वस्तिभिः सदा नः ॥५॥

asmé indrāvaruṇā viṣvávāram rayím dhattam vásumantam purukshúm | prá yá ādityó ánṛitā mináty ámitā ṣū́ro dayate vásūni || 4 || iyám índram váruṇam ashṭa me gī́ḥ právat toké tánaye tū́tujānā | surátnāso devávītim gamema yūyám pāta — || 5 || ६ ||

(८५) पञ्चाशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्रावरुणौ देवता । त्रिष्टुप् छन्दः ।

पुनीषे वामरक्षसं मनीषां सोममिन्द्राय वरुणाय जुह्वत् ।
घृतप्रतीकामुषसं न देवीं ता नो यामन्नुरुष्यतामभीके ॥१॥
स्पर्धन्ते वा उ देवहूये अत्र येषु ध्वजेषु दिद्यवः पतन्ति ।
युवं ताँ इन्द्रावरुणावमित्रान्हतं पराचः शर्वा विषूचः ॥२॥
आपश्चिद्धि स्वयशसः सदःसु देवीरिन्द्रं वरुणं देवता धुः ।
कृष्टीरन्यो धारयति प्रविक्ता वृत्राण्यन्यो अप्रतीनि हन्ति ॥३॥

85.

Punīshé vām arakshásam manīshā́m sómam índrāya váruṇāya júhvat | ghṛitápratīkām ushásam ná devī́m tā́ no yā́mann urushyatām abhī́ke || 1 || spárdhante vā́ u devahū́ye átra yéshu dhvajéshu didyávaḥ pátanti | yuvám tā́ñ indrā-varuṇāv amítrān hatám párācaḥ ṣárvā víshūcaḥ || 2 || ā́paṣ cid dhí sváyaṣasaḥ sádassu devī́r índram váruṇam devátā dhúḥ | krishṭī́r anyó dhāráyati práviktā vṛitrā́ṇy anyó apra-tī́ni hanti || 3 ||

O Lord of resplendence and venerability, may you grant us riches of every kind—the store of treasure, plenty of food, and every blessing. The Lord of effulgent light, the brave, punishes men devoid of truth, and gives boundless treasures to the faithful devotees. 4

May this, my song, earnesly offered by me, reach the Lord of resplendence and venerability and win for me sons and grandsons. May we be affluent with precious gems and offer our homage to Nature's bounties; may you all ever cherish us with blessings. 5

85

I offer you, O Lord (resplendent and venerable, both) my adorations, uninterrupted by the evil-minded persons; and present the libation to you. I offer my devotional love that shines like a dawn, and is an embodiment of affection. May He, in both the capacities, be near us and guard us at the struggle against distress. 1

In the event of a conflict between evil forces and us and in those contests in which bright (weapons) of worldly temptations fall upon our banners (of justice), may you, O Lord of resplendence and venerability both, destroy the evils with your shaft, route them out and scatter in all directions. 2

The divine celestial elixir is self-lucid and endowed with the blessings of Lord of resplendence and venerability at sacred places of worship,—our Lord of venerability sustains the mankind, distinct and sundered (according to vice and virtue) and the other one slays formidable evil forces. 3

स सुक्रतुर्ऋतचिदस्तु होता य आदित्य शवसा वां नमस्वान् ।
आववर्तदवसे वां हविष्मानसदित्स सुविताय प्रयस्वान् ॥४॥
इयमिन्द्रं वरुणमष्ट मे गीः प्रावत्तोके तनये तूतुजाना ।
सुरत्नासो देववीतिं गमेम यूयं पात स्वस्तिभिः सदा नः ॥५॥

sá sukrátur ṛitacíd astu hótā yá āditya śávasā vāṃ námasvān | avavártad ávase vāṃ havíshmān ásad ít sá suvitáya práyasvān || 4 || iyám índraṃ váruṇaṃ ashṭa me gíḥ — || 5 || 7 ||

(८६) षडशीतितमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ॥

७८ धीरा त्वस्य महिना जनूंषि वि यस्तस्तम्भ रोदसी चिदुर्वी ।
प्र नाकमृष्वं नुनुदे बृहन्तं द्विता नक्षत्रं पप्रथच्च भूम ॥१॥
उत स्वया तन्वा३ सं वदे तत्कदा न्व१न्तर्वरुणे भुवानि ।
किं मे हव्यमहृणानो जुषेत कदा मृळीकं सुमना अभि ख्यम् ॥२॥
पृच्छे तदेनो वरुण दिदृक्षूपो एमि चिकितुषो विपृच्छम् ।
समानमिन्मे कवयश्चिदाहुरयं ह तुभ्यं वरुणो हृणीते ॥३॥

86.

Dhírā tv àsya mahinā́ janū́ṅshi ví yás tastámbha ródasī cid urvī́ | prá nā́kam ṛishváṃ nunude bṛihántaṃ dvitā́ nákshatram papráthac ca bhū́ma || 1 || utá sváyā tanvā̀ sáṃ vade tát kadā́ nv àntár váruṇe bhuvāni | kím me havyám áhṛiṇāno jusheta kadā́ mṛiḷīkáṃ sumánā abhí khyam || 2 || pṛiché tád éno varuṇa didṛíkshū́po emi cikitúsho vipṛ́ícham | samānám ín me kaváyaś cid āhur ayáṃ ha túbhyaṃ váruṇo hṛiṇīte || 3 ||

May the devout worshipper derive benefit from devotion, when offering adoration to our Lord of resplendence and venerability, the Infinite, both, endowed with strength and worthy of reverence. The priest, liberal of oblations, invites you (O Lord), for your satisfaction; may he, with all abundance enjoy happiness. 4

May this, my song, earnestly offered, reach the Lord of resplendence and venerability and win me sons and grandsons. May we be affluent with precious gems and offer our homage to Nature's bounties; may you all ever cherish us with blessings. 5

86

By the greatness (of our venerable Lord) are the births of the steller bodies. He puts the vast heaven and earth in their position. It is He, who puts the glorious sun and beautiful constellations to their two-fold task and spreads out the earth. 1

And I, with my own heart, ask: "When shall I be one in Him, in my Lord?" Would He ever accept my dedicated offerings? Also: "When shall I, through the ecstasy of joy experience His gracious presence before me?" 2

Desirous of beholding you, O venerable Lord, I inquire what my sin is. I go to the wise in quest and seek their advice; all the sages, verily, say to me the same—"this Lord, verily, is displeased with you." 3

किमाग आस वरुण ज्येष्ठं यत्स्तोतारं जिघांससि सखायम् ।
प्र तन्मे वोचो दूळभ स्वधावोऽव त्वानेना नमसा तुर इयाम् ॥४॥
अव द्रुग्धानि पित्र्या सृजा नोऽव या वयं चकृमा तनूभिः ।
अव राजन्पशुतृपं न तायुं सृजा वत्सं न दाम्नो वसिष्ठम् ॥५॥
न स स्वो दक्षो वरुण ध्रुतिः सा सुरा मन्युर्विभीदको अचित्तिः ।
अस्ति ज्यायान्कनीयस उपारे स्वप्नश्चनेदनृतस्य प्रयोता ॥६॥

kím ā́ga āsa varuṇa jyéshṭhaṃ yát stotā́raṃ jíghāṅsasi sákhāyam | prá tán me voco dūḷabha svadhāvó 'va tvānená námasā turá iyām || 4 || áva drugdhā́ni pítryā sṛijā nó 'va yā́ vayáṃ cakṛimā́ tanū́bhiḥ | áva rājan paṣutṛípaṃ ná tāyúṃ sṛijá vatsáṃ ná dā́mno vásishṭham || 5 || ná sá svó dáksho varuṇa dhrútiḥ sá súrā manyúr vibhī́dako ácittiḥ | ásti jyā́yān kánīyasa upāré svápnaṣ canéd ánṛitasya prayotā́ || 6 ||

अरं दासो न मीळ्हुषे कराण्यहं देवाय भूर्णयेऽनागाः ।
अचेतयदचितो देवो अर्यो गृत्सं राये कवितरो जुनाति ॥७॥
अयं सु तुभ्यं वरुण स्वधावो हृदि स्तोम उपश्रितश्चिदस्तु ।
शं नः क्षेमे शमु योगे नो अस्तु यूयं पात स्वस्तिभिः सदा नः ॥८॥

áraṃ dāsó ná mīḷhúshe karāṇy aháṃ devā́ya bhū́rṇaye 'nāgāḥ | ácetayad acíto devó aryó gṛítsaṃ rāyé kavítaro junāti || 7 || ayáṃ sú túbhyaṃ varuṇa svadhāvo hṛidí stóma úpaṣritaṣ cid astu | ṣáṃ naḥ kshéme ṣám u yóge no astu yūyám pāta — || 8 || ॥ ||

O virtuous Lord, what has been my great sin that you should seek to penalise your loyal and friendly worshipper? Tell me soon, O resplendent Lord so that repentent and freed from sin, I quickly approach you with deep veneration. 4

May you free us from bonds, inherited from our fore-fathers, and from those, for which we are ourselves responsible. O sovereign Lord, liberate me, the most celebrated and penancing self, from my animal passions, like a calf set free from its tether. 5

O virtuous Lord it is not our own choice, but our hard environments that betray us. It is the vice of intoxication, wrath, gambling and carelessness. And again, it is the handicap of the ill-company of the elder with the young. Even a dream is provocative to falsehood. 6

Liberated from sin, may I perform diligent service like a dedicated servant to the divine showerer of blessings, the sustainer of the world. May He, the sagacious Lord, give intelligence to the unwise. May the sagacious Lord guide the worshipper on the path of prosperity. 7

May this adoration, O self-sustained Lord, be heartily appreciated. May we succeed in retaining what we have earned and be able to acquire more through your grace, and may you (with all your divine powers) cherish us with blessings. 8

(८७) सप्ताशीतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ॥

रदत्पथो वरुणः सूर्याय प्राणांसि समुद्रिया नदीनाम् ।
सर्गो न सृष्टो अर्वतीर्ऋतायञ्चकार महीरवनीरहभ्यः ॥१॥
आत्मा ते वातो रज आ नवीनोत्पशुर्न भूर्णिर्यवसे ससवान् ।
अन्तर्मही बृहती रोदसीमे विश्वा ते धाम वरुण प्रियाणि ॥२॥

67.

Rádat pathó váruṇaḥ sū́ryāya prā́rṇāṅsi samudríyā nadī́nām | sárgo ná sṛishṭó árvatīr ṛitāyáñ cakā́ra mahī́r avánīr áhabhyaḥ || 1 || ātmā́ te vā́to rája ā́ navīnot paśúr ná bhū́rṇir yávase sasavā́n | antár mahī́ bṛihatī́ ródasīmé víśvā te dhā́ma varuṇa priyā́ṇi || 2 ||

परि स्पशो वरुणस्य स्मदिष्टा उभे पश्यन्ति रोदसी सुमेके ।
ऋतावानः कवयो यज्ञधीराः प्रचेतसो य इषयन्त मन्म ॥३॥
उवाच मे वरुणो मेधिराय त्रिः सप्त नामाघ्न्या बिभर्ति ।
विद्वान्पदस्य गुह्या न वोचद्युगाय विप्र उपराय शिक्षन् ॥४॥
तिस्रो द्यावो निहिता अन्तरस्मिन्तिस्रो भूमीरुपराः षड्विधानाः ।
गृत्सो राजा वरुणश्चक्र एतं दिवि प्रेङ्खं हिरण्ययं शुभे कम् ॥५॥

pári spáśo váruṇasya smádishṭā ubhé paśyanti ródasī suméke | ṛitā́vānaḥ kaváyo yajñádhīrāḥ prácetaso yá isháyanta mánma || 3 || uvā́ca me váruṇo médhirāya tríḥ saptá nā́māghnyā bibharti | vidvā́n padásya gúhyā ná vocad yugā́ya vípra úparāya śíkshan || 4 || tisró dyā́vo níhitā antár asmin tisró bhū́mīr úparāḥ shádvidhānāḥ | gṛítso rā́jā váruṇaś cakra etáṃ diví preṅkháṃ hiraṇyáyaṃ śubhé kám || 5 ||

87

The most venerable Lord cuts a pathway out for the radiant sun and sets free the waters of the rivers, generated in the firmament. He does it in no time in most natural way as the mare rushes in race in order. He makes great channels for the days to follow. 1

The wind is like your breath, which gives out sounds through the region like an animal that seeks his fodder in pastures. O most venerable Lord, manifested between the vast and spacious heaven and earth, are all the glorious forms that delight you. 2

The efficient, spies of the most venerable Lord, who are sent forth upon their errand, survey the well-formed and well-fashioned two world-halves and they also behold the persons who are truthful, who are poets, well-versed in worship, and are genius and who offer prayers to the Lord. 3

The wise and intelligent venerable Lord, while unfolding the mysteries of knowledge to me, His intelligent and diligent disciple, told me by way of instruction thus: The imperishable divine speech has thrice-seven appellations. 4

In Him invisibly rest three regions, and in Him are confided the three earths, with six seasons. The most adorable sovereign Lord has made this golden sun undulating like a pendulum in the sky and diffusing the glorious light. 5

अव॒ सिन्धुं॒ वरु॑णो॒ द्यौरि॑व स्थाद्द्र॒प्सो न श्वे॒तो मृ॒गस्तुवि॑ष्मान् ।
गम्भी॒रशं॑सो॒ रज॑सो वि॒मानः॑ सुपा॒रक्ष॑त्रः स॒तो अ॒स्य राजा॑ ॥६॥
यो मृ॒ळया॑ति च॒क्रुषे॑ चि॒दागो॑ व॒यं स्या॑म॒ वरु॑णे॒ अना॑गाः ।
अनु॑ व्र॒तान्यदि॑ते॒र्ऋ॒धन्तो॑ यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥७॥

áva síndhuṃ váruṇo dyaúr iva sthād drapsó ná ṣvetó mṛigás túvishmān | gambhīráṣaṅso rájaso vimā́naḥ supārákshatraḥ sató asyá rā́jā || 6 || yó mṛiḷáyāti cakrúshe cid ā́go vayáṃ syāma váruṇe ánāgāḥ | ánu vratā́ny áditer ṛidhánto yūyám pāta — || 7 || ० ||

(८८) अष्टाशीतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ।

प्र शु॒न्ध्युवं॒ वरु॑णाय॒ प्रेष्ठां॑ म॒तिं व॑सिष्ठ मी॒ळ्हुषे॑ भरस्व ।
य ई॑म॒र्वाञ्चं॒ कर॑ते॒ यज॑त्रं स॒हस्रा॑मघं॒ वृष॑णं बृ॒हन्त॑म् ॥१॥
अधा॒ न्व॑स्य सं॒दृशं॑ जग॒न्वान॒ग्नेरनी॑कं॒ वरु॑णस्य मंसि ।
स्व१॒॑र्यदश्म॑न्नधि॒पा उ॒ अन्धो॑ऽभि मा॒ वपु॑र्दृ॒शये॑ निनीयात् ॥२॥
आ यद्रु॒हाव॒ वरु॑णश्च॒ नाव॒ं प्र यत्स॑मु॒द्रमी॒रया॑व॒ मध्य॑म् ।
अधि॒ यद॒पां स्नुभि॒श्चरा॑व॒ प्र प्रे॒ङ्ख ई॑ङ्खयावहै शु॒भे कम् ॥३॥

88.

Prá ṣundhyúvaṃ váruṇāya préshṭhām matíṃ vasishṭha mīḷhúshe bharasva | yá īm arvā́ñcaṃ kárate yájatraṃ sahásrāmaghaṃ vṛíshaṇam bṛihántam || 1 || ádhā nv àsya saṃdṛ́ṣaṃ jaganvā́n agnér ánīkaṃ váruṇasya maṅsi | svàr yád áṣmann adhipā́ u ándho 'bhí mā vápur dṛiṣáye ninīyāt || 2 || ā́ yád ruhā́va váruṇaṣ ca nā́vam prá yát samudrám īráyāva mádhyam | ádhi yád apā́ṃ snúbhiṣ cárāva prá preṅkhá īṅkhayāvahai ṣubhé kám || 3 ||

Self-radiant as the sun, the venerable Lord keeps the ocean within its limits. He is transparent as a drop, vigorous as a lion, worthy of profound praise, setter of bird-like stars in space, the great saviour, and the ruler of this existing creation. 6

May we be free from sin against the venerable Lord, wno shows compassion even to the sinners. May we duly observe the laws of mother infinity. May you all ever cherish us with blessings. 7

88

Offer pure and delightful praise, O pious-most devotee, to the bounteous showerer, the venerable Lord. He brings on to us the vast and holy sun, laden with a thousand vast treasures. 1

Hastening to come to His presence, may I worthily glorify the aggregated radiance of our venerable Lord. He is the imbiber of the feed, i. e., the exhilarating beverage of devotion, expressed by the stones of chanting. May He render my body beautiful and pure. 2

When I, the pious-most self and venerable Lord, get into the boat together, and sail into the midst of the ocean, and ride over the ridges of waters, then we both swing like a pendulum happily. 3

वसिष्ठं ह वरुणो नाव्याधादृषिं चकार स्वपा महोभिः ।
स्तोतारं विप्रः सुदिनत्वे अह्नां यान्नु द्यावस्ततनन्यादुषासः ॥४॥
क्व१ त्यानि नौ सख्या बभूवुः सचावहे यदवृकं पुरा चित् ।
बृहन्तं मानं वरुण स्वधावः सहस्रद्वारं जगमा गृहं ते ॥५॥
य आपिर्नित्यो वरुण प्रियः सन्त्वामागांसि कृणवत्सखा ते ।
मा त एनस्वन्तो यक्षिन्भुजेम यन्धि ष्मा विप्रः स्तुवते वरूथम् ॥६॥
ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्य१स्मत्पाशं वरुणो मुमोचत् ।
अवो वन्वाना अदितेरुपस्थाद्यूयं पात स्वस्तिभिः सदा नः ॥७॥

vásishṭham ha váruṇo nāvy ádhād ṛishim cakāra svápā máhobhiḥ | stotáraṃ vípraḥ sudinatvé áhnām yā́n nú dyā́vas tatánan yā́d ushásaḥ || 4 || kvà tyā́ni nau sakhyā́ babhūvuḥ sácāvahe yád avṛikám purā́ cit | bṛihántam mā́naṃ varuṇa svadhāvaḥ sahásradvāraṃ jagamā gṛihám te || 5 || yá āpír nítyo varuṇa priyáḥ sán tvā́m ā́gāṅsi kṛiṇávat sákhā te | mā́ ta énasvanto yakshin bhujema yandhí shmā vípra stuvaté várūtham || 6 || dhruvā́su tvāsú kshitíshu kshiyánto vy àsmát pā́ṣam váruṇo mumocat | ávo vanvānā́ áditer upásthād yūyám pāta || 7 || 10 ||

(८९) नवाशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । वरुणो देवता । (१-४) प्रथमादिचतुरृचां गायत्री, (५) पञ्चम्याश्च जगती छन्दसी ॥

मो षु वरुण मृन्मयं गृहं राजन्नहं गमम् । मृळा सुक्षत्र मृळय ॥१॥
यदेमि प्रस्फुरन्निव दृतिर्न ध्मातो अद्रिवः । मृळा सुक्षत्र मृळय ॥२॥
क्रत्वः समह दीनता प्रतीपं जगमा शुचे । मृळा सुक्षत्र मृळय ॥३॥

89.

Mó shú varuṇa mṛinmáyaṃ gṛihám rājann ahám gamam | mṛiḷá sukshatra mṛiḷáya || 1 || yád émi prasphuránn iva dṛítir ná dhmātó adrivaḥ | mṛiḷá s. m. || 2 || krátvaḥ samaha dīnátā pratīpám jagamā ṣuce | mṛiḷá s. m. || 3 ||

So the venerable Lord places the pious-most self in the boat, and taking him in His protection raises him to the status of a singer. Soon after the days shine bright; whilst the nights broaden in and the dawns are lengthened. 4

What has become of our those remote friendships? When without enmity, shall we again walk together? Let us preserve our relations, unimpaired as before. O self-sustained venerable Lord, may I enter your lofty house, which has a thousand portals. 5

If your true ally commits any offence against you, still O adorable Lord, he has ever been your dear. Offending you, none shall enjoy. May you, O wise, bestow on your worshipper a secure abode. 6

While dwelling in these durable habitations, may you, venerable Lord, untie our bonds that bind us. May we enjoy His protection, and win favour from the lap of mother infinity. May you all ever cherish us with blessings. 7

89

May I never enter, O sovereign Lord, into the house of clay; bless me, O saviour; mercy, my Lord. 1

When, O Lord of justice, I move along tremulous, like an inflated skin, bless me, O saviour; mercy, my Lord. 2

O opulent and bright, if through weakness, I have erred and gone astray, bless me, O saviour; mercy my Lord. 3

अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम्। मृळा सुक्षत्र मृळय ॥४॥
यत्किं चेदं वरुण दैव्ये जनेऽभिद्रोहं मनुष्याश्चरामसि ।
अचित्ती यत्तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः ॥५॥

apā́m
mádhye tasthivā́ṅsaṃ tríshṇāvidaj jaritā́ram | mṛlā́ s. m.
|| 4 || yát kíṃ cedáṃ varuṇa daívye jáne 'bhidrohā́m manu-
shyā̀ṣ cárāmasi | ácittī yát táva dhármā yuyopimá mā́ nas
tásmād énaso deva rīrishaḥ || 5 || ११ ||

(९०) नवतितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१–४) प्रथमादिचतुर्ॠचां वायुः, (५–७) पञ्चम्यादितृचस्य चेन्द्रवायू देवते । त्रिष्टुप् छन्दः ॥

१२.२१ प्र वीरया शुचयो दद्रिरे वामध्वर्युभिर्मधुमन्तः सुतासः ।
वह वायो नियुतो याह्यच्छा पिबा सुतस्यान्धसो मदाय ॥१॥
ईशानाय प्रहुतिं यस्त आनट् छुचिं सोमं शुचिपास्तुभ्यं वायो ।
कृणोषि तं मर्त्येषु प्रशस्तं जातोजातो जायते वाज्यस्य ॥२॥
राये नु यं जज्ञतू रोदसीमे राये देवी धिषणा धाति देवम् ।
अध वायुं नियुतः सश्चत स्वा उत श्वेतं वसुधितिं निरेके ॥३॥

90.

Prá vīrayā́ ṣúcayo dadrire vām adhvaryúbhir mádhu-
mantaḥ sutā́saḥ | váha vāyo niyúto yāhy ácha píbā sutá-
syā́ndhaso mádāya || 1 || īṣānā́ya práhutiṃ yás ta ā́naṭ chúciṃ
sómaṃ ṣucipās túbhyaṃ vāyo | kṛiṇóshi táṃ mártyeshu
praṣastáṃ jātó-jāto jāyate vājy àsya || 2 || rāyé nú yáṃ
jajñātū ródasīmé rāyé deví dhishápā dhāti devám | ádha
vāyúṃ niyútaḥ saṣcata svā́ utá ṣvetáṃ vásudhitiṃ nirekė́
|| 3 ||

Thirst distresses your worshipper, though he stands in the midst of waters; bless O saviour; mercy, my Lord. 4

Whatever offence we men commit against divine beings, and whichever your laws we violate through ignorance, may you not, O Lord, be harsh to us on account of that iniquity. 5

90

The sweet loving devotional songs are offered to you, O Lord of motivation, by the priests; therefore, harness your steed-like forces, come hither and cherish our expressed devotional love, till it makes you joyful. 1

O cherisher of loving devotion, Lord of vitality, you elevate him who among mortals offers you an excellent homage of sweet melodies. Whilst he is born, again and again, he is born for wealth and prosperity. 2

Wherever there is poverty, the yoked steeds carry the Lord of motivation, white in complexion (i. e. flawlessly honest) and the dispenser of wealth: whom heaven and earth bear for the sake of riches, and whom the divine language of praise sustains as a deity for the sake of affluence and wealth. 3

उच्छन्नुषसः सुदिना अरिप्रा उरु ज्योतिर्विविदुर्दीध्यानाः ।
गव्यं चिदूर्वमुशिजो वि वव्रुस्तेषामनु प्रदिवः सस्रुरापः ॥४॥
ते सत्येन मनसा दीध्यानाः स्वेन युक्तासः क्रतुना वहन्ति ।
इन्द्रवायू वीरवाहं रथं वामीशानयोरभि पृक्षः सचन्ते ॥५॥
ईशानासो ये दधते स्वर्णो गोभिरश्वेभिर्वसुभिर्हिरण्यैः ।
इन्द्रवायू सूरयो विश्वमायुरर्वद्भिर्वीरैः पृतनासु सह्युः ॥६॥
अर्वन्तो न श्रवसो भिक्षमाणा इन्द्रवायू सुष्टुतिभिर्वसिष्ठाः ।
वाजयन्तः स्ववसे हुवेम यूयं पात स्वस्तिभिः सदा नः ॥७॥

uchánn ushásaḥ sudínā ariprā́ urú jyótir vividur dī́dhyānāḥ | gávyam cid ūrvám uṣijo ví vavrus téshām ánu pradívaḥ sasrur ápaḥ || 4 || té satyéna mánasā dī́dhyānāḥ svéna yuktā́saḥ krátunā vahanti | índravāyū vīravā́haṃ rátham vām iṣānáyor abhí pṛíkshaḥ sacante || 5 || īṣānā́so yé dádhate svàr no góbhir áṣvebhir vásubhir híraṇyaiḥ | índravāyū sūráyo víṣvam ā́yur árvadbhir vīraíḥ pṛítanāsu sahyuḥ || 6 || árvanto ná ṣrávaso bhíkshamāṇā indravāyū́ sushṭutíbhir vásishṭhāḥ | vājayántaḥ sv ávase huvema yūyám pāta — || 7 || 12 ||

(९१) एकनवतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१, ३) प्रथमातृतीययोर्ऋचोर्वायुः, (२, ४-७) द्वितीयाया ऋतुर्थ्यादिचतसृणाश्चेन्द्रवायू देवते । त्रिष्टुप् छन्दः ॥

॥१३॥ कुविदङ्ग नमसा ये वृधासः पुरा देवा अनवद्यास आसन् ।
ते वायवे मनवे बाधितायावासयन्नुषसं सूर्येण ॥१॥

91.

Kuvíd aṅgá námasā yé vṛidhā́sah purā́ devā́ anavadyā́sa ā́san | té vāyáve mánave bādhitā́yā́vāsayann ushásaṃ sū́ryeṇa || 1 ||

The spotless dawns with fair bright days have broken, and shining radiantly, obtain the vast light from the sun; desirous to recover it they obtain their wealth of cattle, and the eternal streams of water subsequently issue for their good. 4

O Lord of resplendence and of motivation, those divine powers, with truth in their minds, assiduous in the discharge of their own duties, bring to you a chariot of heroes, and present to you the lords, the viands. 5

May those munificent lords, who give us heavenly light, and confer upon us the gifts of cattle, horses, treasures and gold, overcome the enemies in battles with their cavalry and infantry. 6

We, the pious-most seekers, exerting all our power-like horses, and soliciting food and strength, invoke with laudations Lord of resplendence and of motivation, for our aid; may you all ever cherish us with blessings. 7

91

The venerable worshippers, by promptly and frequently adoring Lord of motivation with reverence, have been free from reproach. They now invoke dawns and the sun also to gain the favour of Lord of motivation and for the preservation of the embarrassed mankind. 1

उशन्ता दूता न दभाय गोपा मासश्च पाथः शरदश्च पूर्वीः ।
इन्द्रवायू सुष्टुतिर्वामियाना मार्डीकमीट्टे सुवितं च नव्यम् ॥२॥
पीवोअन्नाँ रयिवृधः सुमेधाः श्वेतः सिषक्ति नियुतामभिश्रीः ।
ते वायवे समनसो वि तस्थुर्विश्वेन्नरः स्वपत्यानि चक्रुः ॥३॥
यावत्तरस्तन्वो यावदोजो यावन्नरश्चक्षसा दीध्यानाः ।
शुचिं सोमं शुचिपा पातमस्मे इन्द्रवायू सदतं बर्हिरेदम् ॥४॥

ușántā dūtā́ ná dábhāya gopā́ māsáș ca pātháḥ șarádaș ca pūrvīḥ | índravāyū sushṭutír vām iyānā́ mārḍīkám īṭṭe suvitáṃ ca návyam || 2 || pívoannāñ rayivṛ́dhaḥ sumedhā́ḥ șvetáḥ sishakti niyútām abhișrī́ḥ | té vāyáve sámanaso ví tasthur víșvén náraḥ svapatyā́ni cakruḥ || 3 || yā́vat táras tanvò yā́vad ójo yā́van náraș cákshasā dídhyānāḥ | șúciṃ sómaṃ șucipā pātam asmé índravāyū sádatam barhír édám || 4 ||

नियुवाना नियुतः स्पार्हवीरा इन्द्रवायू सरथं यातमर्वाक् ।
इदं हि वां प्रभृतं मध्वो अग्रमध प्रीणाना वि मुमुक्तमस्मे ॥५॥
या वां शतं नियुतो याः सहस्रमिन्द्रवायू विश्ववाराः सचन्ते ।
आभिर्यातं सुविदत्राभिरर्वाक्पातं नरा प्रतिभृतस्य मध्वः ॥६॥
अर्वन्तो न श्रवसो भिक्षमाणा इन्द्रवायू सुष्टुतिभिर्वसिष्ठाः ।
वाजयन्तः स्ववसे हुवेम यूयं पात स्वस्तिभिः सदा नः ॥७॥

niyuvānā́ niyúta spārhávīrā índravāyū sarátham yātam arvā́k | idám hí vām prábhṛitam mádhvo ágram ádha prīṇānā́ ví mumuktam asmé || 5 || yā́ vām șatáṃ niyúto yā́ḥ sahásram índravāyū vișvávārāḥ sácante | ā́bhir yātam suvidátrābhir arvā́k pātám narā prátibhṛitasya mádhvaḥ || 6 || árvanto ná șrávaso — || 7 || 13 ||

O Lord of resplendence and of motivation, preservers of mankind, eager as envoys, may you not be ill-disposed towards us and do us harm. Please carry us safe through many months and years. Our sincere praise, addressed to you, solicits happiness and excellent wealth. 2

The intelligent, bright Lord of motivation is glorious with the yoked cosmic steeds. He favours those men who are well-fed and abound in riches. They are of one mind, ever ready to worship Him, and are the leaders of such pious ceremonies as are productive of excellent progeny. 3

O Lord of resplendence and of motivation, acceptors of the sweet elixir of loving devotion, as far as your individual power and strength permit you, and so far as men whose eyes have vision behold. May you sit here in the assembly, and O the enjoyer of bristling elixir, drink with us. 4

May Lord of resplendence and of motivation come together hitherward in a car, harnessed with yoked steeds. This prime of the sweet beverage has been offered to you. Please be delighted, and liberate us from sin. 5

O Lord of resplendence and motivation, gracious minded, come to our presence and drink the sweet beverage offered to you. Please come with the speed of a hundred and a thousand yoked horses. 6

We, the pious-most seekers, exerting all our power like horses and soliciting food and calling on you with strength, invoke with laudations the Lord of resplendence and of motivation for our aid. May you all ever cherish us with blessings. 7

(९२) द्विनवतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१, ३, ५) प्रथमातृतीयापञ्चमीनामृचां वायुः (२, ४) द्वितीयाचतुर्थ्योश्चेन्द्रवायू देवते । त्रिष्टुप् छन्दः ॥

५१४७ आ वायो भूष शुचिपा उप नः सहस्रं ते नियुतो विश्ववार ।
उपो ते अन्धो मद्यमयामि यस्य देव दधिषे पूर्वपेयम् ॥१॥
प्र सोता जीरो अध्वरेष्वस्थात्सोममिन्द्राय वायवे पिबध्यै ।
प्र यद्वां मध्वो अग्रियं भरन्त्यध्वर्यवो देवयन्तः शचीभिः ॥२॥
प्र याभिर्यासि दाश्वांसमच्छा नियुद्भिर्वायविष्टये दुरोणे ।
नि नो रयिं सुभोजसं युवस्व नि वीरं गव्यमश्व्यं च राधः ॥३॥
ये वायव इन्द्रमादनास आदेवासो नितोशनासो अर्यः ।
घ्नन्तो वृत्राणि सूरिभिः ष्याम सासह्वांसो युधा नृभिरमित्रान् ॥४॥
आ नो नियुद्भिः शतिनीभिरध्वरं सहस्रिणीभिरुप याहि यज्ञम् ।
वायो अस्मिन्त्सवने मादयस्व यूयं पात स्वस्तिभिः सदा नः ॥५॥

92.

Ā vāyo bhūsha ṣucipā úpa naḥ sahásram te niyúto viṣvavāra | úpo te ándho mádyam ayāmi yásya deva dadhishé pūrvapéyam || 1 || prá sótā jīró adhvaréshv asthāt sómam índrāya vāyáve píbadhyai | prá yád vām mádhvo agriyám bháranty adhvaryávo devayántaḥ ṣácībhiḥ || 2 || prá yábhir yási dāṣváṅsam áchā niyúdbhir vāyav ishṭáye duroṇé | ní no rayím subhójasaṃ yuvasva ní vīrám gávyam áṣvyaṃ ca rádhaḥ || 3 || yé vāyáva indramádanāsa ádevāso nitóṣanāso aryáḥ | ghnánto vritráni sūríbhiḥ shyāma sāsahváṅso yudhá nríbhir amítrān || 4 || á no niyúdbhiḥ ṣatínībhir adhvarám sahasríṇībhir úpa yāhi yajñám | váyo asmín sávane mādayasva yūyám pāta — || 5 || 14 ||

(९३) त्रिनवतितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्राग्नी देवते । त्रिष्टुप् छन्दः ॥

५१५२ शुचिं नु स्तोमं नवजातमद्येन्द्राग्नी वृत्रहणा जुषेथाम् ।
उभा हि वां सुहवा जोहवीमि ता वाजं सद्य उशते धेष्ठा ॥१॥

93.

Ṣúcim nú stómam návajātam adyéndrāgnī vritrahaṇā jushéthām | ubhá hí vām suhávā jóhavīmi tá vájam sadyá uṣaté dhéshṭhā || 1 ||

92

O wind-divine, drinker of the heavenly elixir and bounteous giver, come to us specially as your thousands of cosmic yoked steeds drive you. I offer you the exhilarating viands. You have the prior claim in this drink amongst all Nature's powers. 1-2

O wind-divine, come to us with those speedy waves, the yoked steeds, with which you reach the devotee, offering homage in his own home, and bestow upon us wealth and children along with kine and horses. 3

May we overcome our evils in the life's struggle through the aid of our brave senses, and may we be the destroyers of adversaries by the aid of such pious fellowmen, who are the exhilarators of the Lord of resplendence and of motivation, the reciters of the divine hymns and conquerers of formidable foes. 4

May you come, wind-divine, to our solemn worship with the yoked forces which are in hundreds and thousands. May you be exhilarated at our ceremony, and may you all ever cherish us with blessings. 5

93

O Lord of resplendence and fire-divine, may you be pleased today by this pious and newly composed praise. Repeatedly we invoke you both as you are worthy of invocation. You are the best bestower to give food promptly upon him who solicits you. 1

ता सानसी शवसाना हि भूतं साकंवृधा शवसा शूशुवांसा ।
क्षयन्तौ रायो यवसस्य भूरेः पृङ्क्तं वाजस्य स्थविरस्य घृष्वेः ॥२॥
उपो ह यद्विदथं वाजिनो गुर्धीभिर्विप्राः प्रमतिमिच्छमानाः ।
अर्वन्तो न काष्ठां नक्षमाणा इन्द्राग्नी जोहुवतो नरस्ते ॥३॥
गीर्भिर्विप्रः प्रमतिमिच्छमान ईट्टे रयिं यशसं पूर्वभाजम् ।
इन्द्राग्नी वृत्रहणा सुवज्रा प्र नो नव्येभिस्तिरतं देष्णैः ॥४॥

tá sānasí ṣavasānā hí bhūtáṃ sākaṃvṛídhā ṣávasā ṣūṣuváṅsā | ksháyantau rāyó yávasasya bhū́reḥ priñktáṃ vā́jasya sthávirasya ghṛíshveḥ || 2 || úpo ha yád vidáthaṃ vājíno gū́r dhībhír víprāḥ prámatim ichámānāḥ | árvanto ná kā́shṭhāṃ nákshamāṇā indrāgní jóhuvato náras té || 3 || gīrbhír vípraḥ prámatim ichámāna íṭṭe rayíṃ yaṣásam pūrvabhā́jam | índrāgnī vṛitrahaṇā suvajrā prá no návyebhis tiratam deshṇaiḥ || 4 ||

सं यन्मही मिथती स्पर्धमाने तनूरुचा शूरसाता यतैते ।
अदेवयुं विदथे देवयुभिः सत्रा हतं सोमसुता जनेन ॥५॥
इमामु षु सोमसुतिमुप न एन्द्राग्नी सौमनसाय यातम् ।
नू चिद्धि परिमम्नाथे अस्माना वां शश्वद्भिर्ववृतीय वाजैः ॥६॥
सो अग्न एना नमसा समिद्धोऽच्छा मित्रं वरुणमिन्द्रं वोचेः ।
यत्सीमागश्चकृमा तत्सु मृळ तदर्यमादितिः शिश्रथन्तु ॥७॥

sáṃ yán mahī́ mithatī́ spárdhamāne tanūrúcā ṣū́rasātā yátaite | ádevayuṃ vidáthe devayúbhiḥ satrā́ hataṃ somasútā jánena || 5 || 16 ||

imā́m u shú sómasutim úpa na éndrāgnī saumanasā́ya yātam | nū́ cid dhí parimamnā́the asmā́n ā́ vāṃ ṣáṣvadbhir vavṛitīya vā́jaiḥ || 6 || só agna enā́ námasā sámiddhó 'chā mitráṃ váruṇam índraṃ voceḥ | yát sīm ā́gaṣ cakṛimā́ tát sú mṛiḷa tád aryamā́ditiḥ ṣiṣrathantu || 7 ||

You two, O the demolishers of hostility, are desired by all. You grow together, increasing in vigour, O Lords of strength-giving food, may you grant us substantial invigorating nourishment. 2

Those leaders, offerers of homage, who, desiring your favour, celebrate the sacrifice with holy ceremonies, hasten to worship you, like horses to a battle-field, and repeatedly invoke the Lord of resplendence and the fire-divine. 3

The pious sage, seeking your favour, glorifies you with praises for the sake of enjoying formerly acquired riches, accompanied by celebrity. O Lord of resplendence and fire-divine, destroyers of evils, possessors of punitive justice, exalt us with new bounties. 4

When two large, mutually defiant hosts, emulous in corporal vigour, contest, may you destroy the godless in favour of the god-fearing and in favour of the person who pours out devotional sentiments. 5

May you come to show your loving kindness, O Lord of resplendence, and fire-divine, to our place of loving devotion. You never despise us any time and therefore I propitiate you with constant sacred offerings. 6

O fire-divine, kindled with reverence, may you invite the natural forces of light, water and lighting to bless us. May you forgive whatever sin we have committed and may the ordainer and mother infinity drive away the evils from us. 7

एता अग्न आशुषाणास इष्टीर्युवोः सचाभ्यश्याम वाजान् ।
मेन्द्रो नो विष्णुर्मरुतः परि ख्यन्यूयं पात स्वस्तिभिः सदा नः ॥८॥

etá agna āṣushā-
ṇása ishṭír yuvóḥ sácābhy aṣyāma vájān | méndro no vísh-
ṇur marútaḥ pári khvan yūyám pāta — || 8 || 16 ||

(९४) चतुर्नवतितमं सूक्तम्
(१-१२) द्वादशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । इन्द्राग्नी देवते । (१-११) प्रथमाद्येकादशर्चां
गायत्री, (१२) द्वादश्याश्चानुष्टुप् छन्दसी ॥

५।१७ इयं वामस्य मन्मन इन्द्राग्नी पूर्व्यस्तुतिः । अभ्राद्वृष्टिरिवाजनि ॥१॥
शृणुतं जरितुर्हवमिन्द्राग्नी वनतं गिरः । ईशाना पिप्यतं धियः ॥२॥
मा पापत्वाय नो नरेन्द्राग्नी माभिशस्तये । मा नो रीरधतं निदे ॥३॥

94.

Iyáṃ vām asyá mánmana índrāgni pūrvyástutiḥ | abhrád
vṛishṭír ivājani || 1 || ṣriṇutáṃ jaritúr hávam índrāgnī vána-
taṃ gíraḥ | īṣāná pipyataṃ dhíyaḥ || 2 || má pāpatvā́ya no
naréndrāgnī mábhíṣastaye | má no rīradhataṃ nidé || 3 ||

इन्द्रे अग्ना नमो बृहत्सुवृक्तिमेरयामहे । धिया धेना अवस्यवः ॥४॥
ता हि शश्वन्त ईळत इत्था विप्रास ऊतये । सबाधो वाजसातये ॥५॥

ín-
dre agná námo bṛihát suvṛiktím érayāmahe | dhiyá dhénā
avasyávaḥ || 4 || tá hí ṣáṣvanta íḷata itthá víprāsa ūtáye |
sabádho vájasātaye || 5 ||

Diligently celebrating these ceremonies, may we, O fire-divine (and Lord of resplendence) acquire strength from both of you. Never may the vital principles, let not the sun, the cosmic space, and cloud-bearing winds abandon us, and may you all ever cherish us with blessings. 8

94

This special praise, O Lord of resplendence and fire-divine, proceeds copiously from one, your worshipper, as rain from clouds. 1

Hear, O Lord of resplendence and fire-divine, the invocation of the worshipper; accept his adoration; O sovereign Lords, may you give him success in his intellectual pursuits. 2

O Lord of resplendence and fire-divine, the leader of people, subject us not to sinfulness, not to torture, nor to the reviler. 3

Desiring protection, we offer profuse reverence and praises to the Lord of resplendence and fire-divine, with sincerity of thoughts and words. 4

Innumerable are the intellectuals who propitiate you,O Lord of resplendence and fire-divine, in this manner for their protection. They strive with coordination for the acquirement of spiritual nourishment. 5

ता वां गीर्भिर्विपन्यवः प्रयस्वन्तो हवामहे । मेधसाता सनिष्यवः ॥६॥
इन्द्राग्नी अवसा गतमस्मभ्यं चर्षणीसहा । मा नो दुःशंस ईशत ॥७॥
मा कस्य नो अररुषो धूर्तिः प्रणङ्मर्त्यस्य । इन्द्राग्नी शर्म यच्छतम् ॥८॥

tá vāṃ gīrbhír vipanyávaḥ prá-
yasvanto havāmahe | medhásātā sanishyávaḥ || 6 || 17 ||

índrāgnī ávasá gatam asmábhyaṃ carshaṇīsahā | mā́ no duḥsáṅsa īṣata || 7 || mā́ kásya no ráraruesho dhūrtíḥ prá-ṇañ mártyasya | índrāgnī śárma yachatam || 8 ||

गोमद्धिरण्यवद्वसु यद्वामश्वावदीमहे । इन्द्राग्नी तद्वनेमहि ॥९॥
यत्सोम आ सुते नर इन्द्राग्नी अजोहवुः । सप्तीवन्ता सपर्यवः ॥१०॥
उक्थेभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा । आङ्गूषैराविवासतः ॥११॥
ताविद्दुःशंसं मर्त्यं दुर्विद्वांसं रक्षस्विनम् ।
आभोगं हन्मना हतमुदधिं हन्मना हतम् ॥१२॥

gómad dhí-
raṇyavad vásu yád vām áśvāvad ímahe | indrāgnī tád vanemahi || 9 || yát sóma ā́ suté nára indrāgnī ájohavuḥ | sáptīvantā saparyávaḥ || 10 || ukthébhir vṛitrahántamā yā́ mandānā́ cid ā́ girā́ | āṅgūshaír āvívāsataḥ || 11 || tā́v íd duḥśáṅsam mártyaṃ dúrvidvāṅsaṃ rakshasvínam | ābhogáṃ hánmanā hatam udadhíṃ hánmanā hatam || 12 || 18 ||

Eager to offer praise, bearing food, desirous of wisdom and wealth, we invoke you, O Lord of resplendence and fire-divine, with appreciations, in the performance of benevolent services. 6

Subduers of hostile forces, O Lord of resplendence and fire-divine, come with food to be bestowed upon us ; let not the malevolent rule over us. 7

Let not the malice of any hostile mortal reach us ; grant us felicity, O Lord of resplendence and of adoration. 8

We solicit you both for wealth, comprising cattle, sheep and horses ; may we obtain these gifts from you, O Lord of resplendence and of adoration. 9

When adoring, the leading priest invokes you two, O Lord of resplendence and of adoration, the posessors of space-horses, the driving energies, while the loving devotional prayers are being offered. 10

Utter destroyers of nescience, with all joy, may you come hither, while you are being worshipped with prayers, hymns and songs. 11

Destroy with your fatal weapons the mortal, who is malignant, the intellectual devil, the tormenter, rapacious ; destroy him, like an earthen pitcher of water. 12

(९५) पञ्चनवतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-२, ४-६) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादितृचस्य च सरस्वती, (३) तृतीयायाश्च सरस्वान् देवते । त्रिष्टुप् छन्दः ॥

॥१९॥ प्र क्षोदसा धायसा सस्र एषा सरस्वती धरुणमायसी पूः ।
प्रबाबधाना रथ्येव याति विश्वा अपो महिना सिन्धुरन्याः ॥१॥
एकाचेतत्सरस्वती नदीनां शुचिर्यती गिरिभ्य आ समुद्रात् ।
रायश्चेतन्ती भुवनस्य भूरेर्घृतं पयो दुदुहे नाहुषाय ॥२॥

95.

Prá kshódasā dhā́yasā sasra eshā́ sárasvatī dharúṇam ā́yasī pū́ḥ | prabā́badhānā rathyèva yāti víṣvā apó mahinā́ síndhur anyā́ḥ || 1 || ékācetat sárasvatī nadī́nām ṣúcir yatī́ giríbhya ā́ samudrā́t | rāyáṣ cétantī bhúvanasya bhū́rer ghṛitám páyo duduhe nā́hushāya || 2 ||

स वावृधे नर्यो योषणासु वृषा शिशुर्वृषभो यज्ञियासु ।
स वाजिनं मघवद्भ्यो दधाति वि सातये तन्वं मामृजीत ॥३॥
उत स्या नः सरस्वती जुषाणोप श्रवत्सुभगा यज्ञे अस्मिन् ।
मितज्ञुभिर्नमस्यैरियाना राया युजा चिदुत्तरा सखिभ्यः ॥४॥
इमा जुह्वाना युष्मदा नमोभिः प्रति स्तोमं सरस्वति जुषस्व ।
तव शर्मन्प्रियतमे दधाना उप स्थेयाम शरणं न वृक्षम् ॥५॥
अयमु ते सरस्वति वसिष्ठो द्वारावृतस्य सुभगे व्यावः ।
वर्ध शुभ्रे स्तुवते रासि वाजान्यूयं पात स्वस्तिभिः सदा नः ॥६॥

sá vāvṛidhe náryo yóshaṇāsu vṛíshā ṣíṣur vṛishabhó yajñíyāsu | sá vājínam maghávadbhyo dadhāti ví sātáye tanvàm māmṛijīta || 3 || utá syā́ naḥ sárasvatī jushāṇópa ṣravat subhágā yajñé asmín | mitájñubhir namasyaìr iyānā́ rāyā́ yujā́ cid úttarā sákhibhyaḥ || 4 || imā́ júhvānā yushmád ā́ námobhiḥ práti stómam sarasvati jushasva | táva ṣárman priyátame dádhānā úpa stheyāma ṣaraṇám ná vṛikshám || 5 || ayám u te sarasvati vásishṭho dvā́rāv ṛitásya subhage vy ā̀vaḥ | várdha ṣubhre stuvaté rāsi vā́jān yūyám pāta — || 6 || 19 ||

95

Stream of river, the current of inner conscience, with fostering flow comes forth for our sure defence, as a fort of iron ; the river sweeps away in her majesty and might all other waters as a charioteer (collecting the passengers). 1

The stream of inner conscience is pure in her course, flowing from the mountains to the ocean ; she understands the requisites of a dam-builder and distributes riches among many existing creatures, milking out for them butter and milk. 2

He, (the brotherly source of the stream), friendly to men, continuously swells up in the midst of ladles (i.e. the region of thoughts), even in his childhood ; he is a showerer of benefits to the performers of sacrifices. He bestows upon the affluent worshippers vigorous progeny and purifies their persons for the reception of their bounties. 3

May the auspicious and gracious stream of consciousness hear our praises at this worship. When approached with reverence and with all humility, she is most liberal to them whom she loves in providing the riches she possesses. 4

O the stream of consciousness, these offerings are presented to you with adoration. May you acknowledge this and accept our praises, and place under your kind care. May we ever recline on you as a traveller under shelter-tree. 5

O blessed stream of consciousness, the pious-most seeker has set open the two doors (front and back) of the place of worship. O bright stream, be magnified and give strength to him who glorifies you ; may you all ever cherish us with blessings. 6

(९६) षण्णवतितमं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१–३) प्रथमतृचस्य सरस्वती, (४–६) द्वितीयतृचस्य च सरस्वान् देवते । (१–२) प्रथमाद्वितीययोर्ऋचोः प्रगाथः (प्रथमाया बृहती, द्वितीयायाः सतोबृहती), (३) तृतीयायाः प्रस्तारपङ्क्तिः, (४–६) चतुर्थ्यादितृचस्य च गायत्री छन्दांसि ॥

॥२०॥

बृहदु गायिषे वचोऽसुर्या नदीनाम् ।
सरस्वतीमिन्महया सुवृक्तिभिः स्तोमैर्वसिष्ठ रोदसी ॥१॥
उभे यत्ते महिना शुभ्रे अन्धसी अधिक्षियन्ति पूरवः ।
सा नो बोध्यवित्री मरुत्सखा चोद राधो मघोनाम् ॥२॥

96.

Bṛihád u gāyishe váco 'suryā̀ nadínām | sárasvatīm ín mahayā suvṛiktíbhi stómair vasishṭha ródasī || 1 || ubhé yát te mahiná subhre ándhasī adhikshiyánti pūrávaḥ | sá no bodhy avitrí marútsakhā códa rádho maghónām || 2 ||

भद्रमिद्भद्रा कृणवत्सरस्वत्यकवारी चेतति वाजिनीवती ।
गृणाना जमदग्निवत्स्तुवाना च वसिष्ठवत् ॥३॥
जनीयन्तो न्वग्रवः पुत्रीयन्तः सुदानवः । सरस्वन्तं हवामहे ॥४॥
ये ते सरस्व ऊर्मयो मधुमन्तो घृतश्चुतः । तेभिर्नोऽविता भव ॥५॥
पीपिवांसं सरस्वतः स्तनं यो विश्वदर्शतः । भक्षीमहि प्रजामिषम् ॥६॥

bhadrám íd bhadrá kṛiṇavat sárasvaty ákavārī cetati vājínīvati | gṛiṇāná jamadagnivát stuvāná ca vasishṭhavát || 3 || janīyánto nv ágravaḥ putrīyántaḥ sudánavaḥ | sárasvantaṃ havāmahe || 4 || yé te sarasva ūrmáyo mádhumanto ghṛitaścútaḥ | tébhir no 'vitá bhava || 5 || pīpiváṅsaṃ sárasvata stánaṃ yó viṣvádarṣataḥ | bhakshīmáhi prajám ísham || 6 || 20 ||

96

O the pious-most seeker, may you chant a powerful hymn in the glory of her who is the most powerful spiritual stream of consciousness, amongst so many other streams. Worship, O seeker of truth, with mighty effective poems, the spiritual stream of divine light which flows through both the realms, terrestrial and celestial (i.e. physical and supramental). 1

O beautiful spiritual stream of divine light, by your blessing people get both kinds of nourishment, physical and supramental. May you be pleased, O protectress, to be considerate to us. May you, the friend of the vital breaths, bestow riches on them, who are affluent in devotion. 2

May the auspicious stream of divine light bestow spiritual fortune upon us. May the faultless and active stream, the giver of spiritual sustenance, think of us. You have been already glorified by people of divine vision. Now please be glorified by a seeker of truth. 3

We, the unmarried ones, liberal in generosity, invoke the brotherly source of divine enlightenment, with a desire to have wives, and with longings for children. 4

With your those waves, O brotherly source of divine enlightenment, which are like honey and butter, please be our protector. 5

May we recline upon the protuberant breast of the spiritual stream of divine knowledge for the enjoyment of food and company of children. 6

(९७) सप्तनवतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्च इन्द्रः, (२, ४-८) द्वितीयाया-श्चतुर्थ्यादिपञ्चानाञ्च बृहस्पतिः, (३, ९) तृतीयानवम्योरिन्द्राब्रह्मणस्पती, (१०) दशम्या-श्चेन्द्राबृहस्पती देवते । त्रिष्टुप् छन्दः ॥

॥२१॥ यज्ञे दिवो नृषदने पृथिव्या नरो यत्र देवयवो मदन्ति ।
इन्द्राय यत्र सवनानि सुन्वे गमन्मदाय प्रथमं वयश्च ॥१॥
आ दैव्या वृणीमहेऽवांसि बृहस्पतिर्नो मह आ सखायः ।
यथा भवेम मीळ्हुषे अनागा यो नो दाता परावतः पितेव ॥२॥

97.

Yajñé divó nṛishádane pṛithivyá náro yátra devayávo mádanti | índrāya yátra sávanāni sunvé gáman mádāya prathamám váyaş ca || 1 || á daívyā vṛiṇīmahé 'vāṅsi bṛíhaspátir no maha á sakhāyaḥ | yáthā bhávema mīḷhúshe ánāgā yó no dātá parāvátaḥ pitéva || 2 ||

तमु ज्येष्ठं नमसा हविर्भिः सुशेवं ब्रह्मणस्पतिं गृणीषे ।
इन्द्रं श्लोको महि दैव्यः सिषक्तु यो ब्रह्मणो देवकृतस्य राजा ॥३॥
स आ नो योनिं सदतु प्रेष्ठो बृहस्पतिर्विश्ववारो यो अस्ति ।
कामो रायः सुवीर्यस्य तं दात्पर्षन्नो अति सश्चतो अरिष्टान् ॥४॥
तमा नो अर्कममृताय जुष्टमिमे धासुरमृतासः पुराजाः ।
शुचिक्रन्दं यजतं पस्त्यानां बृहस्पतिमनर्वाणं हुवेम ॥५॥

tám u jyéshṭham námasā havírbhiḥ suşévam bráhmaṇas pátiṃ gṛiṇīshe | índram şlóko máhi daívyaḥ sishaktu yó bráhmaṇo devákṛitasya rájā || 3 || sá á no yónim sadatu préshṭho bṛíhaspátir vişvávāro yó ásti | kámo rāyáḥ suvíryasya tám dāt párshan no áti sașcáto árishṭān || 4 || tám á no arkám amṛítāya júshṭam imé dhāsur amṛítāsaḥ purājáḥ | şúcikrandam yajatám pastyánām bṛíhaspátim anarváṇam huvema || 5 || 21 ||

97

At the great public activity of sacred work on earth, where the dedicated leaders of men are engaged with joy and where the invocations to Lord of resplendence are uttered, may the Lord descend prior to any one else from the heaven for exhilaration with all swiftness, as if, on a speedy horse. 1

Since Lord supreme has kindly accepted our homage, O friend, let us solicit His divine protection. May we commit no offence to Him, He being the showerer of benefits, ever our benefactor, even from long distances, as a father to son. 2

I have the privilege of glorifying with reverence and homage the most excellent and benevolent Lord of supreme knowledge. May my praise, worthy of His reputation, reach Lord of resplendence, who is, verily, the lord of godly actions performed by His devotees. 3

May that Lord supreme who brings profues blessings and is most dearly loved, be seated in our hearts with His grace. We all crave for heroes and spiritual wealth. May He bear us safe beyond all evil forces, that vex us. 4

May we receive from the first-born immortals the appropriate sustenance, necessary for our existence. Let us invoke the Lord supreme, who is enemy to none, is clear-voiced and the Holy One of the households. 5

तं श॒ग्मासो॑ अरु॒षासो॒ अश्वा॒ बृह॒स्पतिं॑ सह॒वाहो॑ वहन्ति ।
सह॑श्चि॒द्यस्य॒ नील॑वत्स॒धस्थं॒ नभो॒ न रू॒पम॑रु॒षं वसा॑नाः ॥६॥
स हि शुचिः॑ श॒तप॑त्रः॒ स शु॒न्ध्युर्हिर॑ण्यवाशीरिषि॒रः स्व॒र्षाः ।
बृह॒स्पतिः॒ स स्वा॑वे॒श ऋ॒ष्वः पु॒रू सखि॑भ्य आसु॒तिं करि॑ष्ठः ॥७॥

táṃ ṣagmā́so arushā́so áṣvā bṛíhaspátiṃ sahavā́ho vahanti | sáhaṣ cid yásya nī́lavat sadhásthaṃ nábho ná rūpám arushám vásānāḥ || 6 || sá hí ṣúciḥ ṣatápatraḥ sá ṣundhyúr híraṇyavāṣīr ishiráḥ svarshā́ḥ | bṛíhaspátiḥ sá svāveṣá ṛishváḥ purū́ sákhibhya āsutíṃ kárishṭhaḥ || 7 ||

दे॒वी दे॒वस्य॒ रोद॑सी॒ जनि॑त्री॒ बृह॒स्पतिं॑ वावृधतुर्महि॒त्वा ।
द॒क्षाय्या॑य दक्षता सखायः॒ कर॒द्ब्रह्म॑णे सु॒तरा॑ सुगा॒धा ॥८॥
इ॒यं वां॑ ब्रह्मणस्पते सुवृ॒क्तिर्ब्रह्मेन्द्रा॑य व॒ज्रिणे॑ अकारि ।
अ॒वि॒ष्टं धियो॑ जिगृ॒तं पुरं॑धीर्जज॒स्तम॒र्यो व॒नुषा॒मरा॑तीः ॥९॥
बृह॑स्पते यु॒वमिन्द्र॑श्च॒ वस्वो॑ दि॒व्यस्ये॑शाथे उ॒त पार्थि॑वस्य ।
ध॒त्तं र॒यिं स्तु॑व॒ते की॒रये॑ चिद्यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥१०॥

devī́ devásya ródasī jánitrī bṛíhaspátiṃ vāvṛidhatur mahitvā́ | dakshā́yyāya dakshatā sakhāyaḥ kárad bráhmaṇe sutárā sugādhā́ || 8 || iyáṃ vām brahmaṇas pate suvṛiktír bráhméndrāya vajríṇe akāri | avishṭáṃ dhíyo jigṛitáṃ púraṃdhīr jajastám aryó vanúshām árātīḥ || 9 || bṛíhaspate yuvám índraṣ ca vásvo divyásyeṣāthe utá pā́rthivasya | dhattáṃ rayíṃ stuvaté kīráye cid yūyám pāta — || 10 || 22 ||

May His powerful brilliant horses, sunlike lustrous in forms, moving in concurrence, bring here the Lord supreme, robed in red colour of the rising sun. They carry the Lord supreme, in whom the strength abides like that of a substantial mansion. 6

Verily, He is pure, with hundred wings, refulgent, possessing a sword of gold, impetuous and enjoyer of heaven. He, the Lord supreme, is sublime and of an easy access; to His friends, He grants bountiful refreshment. 7

The divine heaven and earth, bounteous generatrices, by their might have been the cause of revealing the glory of Lord supreme. O friends, magnify the magnifiable. May He render (flooded waters) easy to be crossed and make our prayers fruitful for procuring food. 8

O Lord of knowledge, this laudation is for you. Poems are composed in glory of the thunder-wielding Lord of resplendence. May you sharpen our intellects and wake up our thoughts and spirit; destroy the godless and the malice of our enemy. 9

O Lord supreme, and you, O Lord of resplendence, you are our lords of wealth of earth and heaven both. Howsoever low one may be, in case he lauds you, he is blessed with wealth. May you all cherish us with blessings. 10

(९८) अष्टनवतितमं सूक्तम्
(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-६) प्रथमादिषडृचामिन्द्रः,
(७) सप्तम्याश्चेन्द्राबृहस्पती देवते । त्रिष्टुप् छन्दः ॥

अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम् ।
गौराद्वेदीयाँ अवपानमिन्द्रो विश्वाहेद्याति सुतसोममिच्छन् ॥१॥
यद्दधिषे प्रदिवि चार्वन्नं दिवेदिवे पीतिमिदस्य वक्षि ।
उत हृदोत मनसा जुषाण उशन्निन्द्र प्रस्थितान्पाहि सोमान् ॥२॥
जज्ञानः सोमं सहसे पपाथ प्र ते माता महिमानमुवाच ।
एन्द्र पप्राथोर्वन्तरिक्षं युधा देवेभ्यो वरिवश्चकर्थ ॥३॥

98.

Ádhvaryavo 'ruṇám dugdhám aṅṣúm juhótana vrisha-bháya kshitīnám | gaurád védīyāñ avapánam índro viṣvá-héd yāti sutásomam icchán || 1 || yád dadhishé pradívi cárv ánnam divé-dive pītím íd asya vakshi | utá hridótá mánasā jushāṇá uṣánn indra prásthitān pāhi sómān || 2 || jajñānáḥ sómam sáhase papātha prá te mātá mahimánam uvāca | éndra paprāthorv àntárikshaṃ yudhá devébhyo várivaṣ ca-kartha || 3 ||

यद्योधया महतो मन्यमानान्त्साक्षाम तान्बाहुभिः शाशदानान् ।
यद्वा नृभिर्वृत इन्द्राभियुध्यास्तं त्वयाजिं सौश्रवसं जयेम ॥४॥
प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नूतना मघवा या चकार ।
यदेददेवीरसहिष्ट माया अथाभवत्केवलः सोमो अस्य ॥५॥

yád yodháyā maható mányamānān sákshāma tán bāhúbhiḥ ṣáṣadānān | yád vā nṛíbhir vṛíta indrābhi-yúdhyās tám tváyājím sauṣravasám jayema || 4 || préndra-sya vocam prathamá kṛitáni prá nútanā maghávā yá ca-kára | yadéd ádevīr ásahishṭa māyá áthābhavat kévalaḥ sómo asya || 5 ||

98

O performers of the sacrifice, may you give oblation of the sparkling pink milk for the king of the land. He knows much better the resources of getting his dues than the deer in search of drinking water. The resplendent king goes there daily to procure his share and revenue from his people of the state. 1

The pleasant enjoyments, you, the resplendent prince, have been receiving from early days. You even now desire to have them every day. O prince, for the gratification of your heart and for the satisfaction of your mind, these tokens of homage have been provided to you, with a request that you be pleased to accept them and enjoy. 2

As soon born, O resplendent prince, you have been receiving all the homages for your invigoration. Your Queen mother, from the earliest days, has been proclaiming your great future prospects. As you advance in age, your reputation goes to fill the vast firmament, since you have gained in battle treasures for the good of enlightened persons. 3

When you encourage us to fight against mighty and arrogant miscreants, we shall surely overcome them, howsoever, they be proud of the strength of their arms. O resplendent prince, when you, along with your men (soldiers), fight against them, we shall, verily, triumph aided by you in that glorious war. 4

I proclaim the exploits of the by-gone days of the resplendent prince and also the recent achievements of him, the bounteous. Against the illusive strategies of the enemy, he has succeeded and thereon, he becomes the sole enjoyer of divine grace. 5

तवेदं विश्वमभितः पशव्यं यत्पश्यसि चक्षसा सूर्यस्य ।
गवामसि गोपतिरेक इन्द्र भक्षीमहि ते प्रयतस्य वस्वः ॥६॥
बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा नः ॥७॥

távedám víṣvam abhítaḥ paṣavyàm yát páṣyasi cákshasā sū́ryasya | gávām asi gópatir éka indra bhakshīmáhi te práyatasya vásvaḥ || 6 || bṛíhaspate yuvám índras ca vásvo — || 7 || २३ ||

(९९) नवनवतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । (१-३, ७) प्रथमादितृचस्य सप्तम्या ऋचश्च विष्णुः, (४-६) चतुर्थ्यादितृचस्य चेन्द्राविष्णू देवते । त्रिष्टुप् छन्दः ॥

॥२४॥ परो मात्रया तन्वा वृधान न ते महित्वमन्वश्नुवन्ति ।
उभे ते विद्म रजसी पृथिव्या विष्णो देव त्वं परमस्य वित्से ॥१॥
न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप ।
उदस्तभ्ना नाकमृष्वं बृहन्तं दाधर्थ प्राचीं ककुभं पृथिव्याः ॥२॥
इरावती धेनुमती हि भूतं सूयवसिनी मनुषे दशस्या ।
व्यस्तभ्ना रोदसी विष्णवेते दाधर्थ पृथिवीमभितो मयूखैः ॥३॥

99.

Paró mā́trayā tanvā̀ vṛidhāna ná te mahitvám ánv aṣnuvanti | ubhé te vidma rájasī pṛithivyā́ víshṇo deva tvám paramásya vitse || 1 || ná te vishṇo jā́yamāno ná jātó déva mahimnáḥ páram ántam āpa | úd astabhnā nā́kam ṛishvám bṛihántaṃ dādhártha prā́cīṃ kakúbham pṛithivyā́ḥ || 2 || írāvatī dhenumátī hí bhūtáṃ sūyavasínī mánushe daṣasyā́ | vy àstabhnā ródasī vishṇav eté dādhártha pṛithivím abhíto mayū́khaiḥ || 3 ||

The entire animal world around you is yours which you behold with the eye of the sun. O resplendent prince, you alone are the lord of cattle and therefore, we enjoy whatsoever wealth of cattle you bestow upon us. 6

You two, O prince and your preceptor, are lords of both the celestial and terrestrial treasures. Please grant riches to your admirers who praise you. May you all with divine powers, ever cherish us with your blessings. 7

99

O all-pervading Lord, expanding with a body beyond measures, no man can comprehend your magnitude. We have the cognition of your these two worlds extending from the earth to heaven, but, you O divine, are cognisant of much beyond the highest. 1

No being that exists today or has been born ever, O divine all-pervading Lord, has been able to compute the utmost limit of your magnitude. You are, verily, upholding the vast and beautiful heaven and are sustaining the eastern horizen of the earth. 2

Heaven and earth abound with food, abound with cattle for whom they yield abundant fodder ; for a man, who is your devotee, you are very liberal. O all-pervading Lord, you are upholding the two regions heaven and earth and have stabilised the earth around the mountains. 3

उरुं यज्ञाय चक्रथुरु लोकं जनयन्ता सूर्यमुषासमग्निम् ।
दासस्य चिद्वृषशिप्रस्य माया जघ्नथुर्नरा पृतनाज्येषु ॥४॥
इन्द्राविष्णू दृंहिताः शम्बरस्य नव पुरो नवतिं च श्नथिष्टम् ।
शतं वर्चिनः सहस्रं च साकं हथो अप्रत्यसुरस्य वीरान् ॥५॥
इयं मनीषा बृहती बृहन्तोरुक्रमा तवसा वर्धयन्ती ।
ररे वां स्तोमं विदथेषु विष्णो पिन्वतमिषो वृजनेष्विन्द्र ॥६॥
वषट् ते विष्णवास आ कृणोमि तन्मे जुषस्व शिपिविष्ट हव्यम् ।
वर्धन्तु त्वा सुष्टुतयो गिरो मे यूयं पात स्वस्तिभिः सदा नः ॥७॥

urúṃ yajñáya cakrathur u lokáṃ janáyantā sûryam ushásam agním | dásasya cid vṛishaṣiprásya māyá jaghnáthur narā pṛitanájyeshu || 4 || índrāvishṇū dṛiṅhitáḥ ṣámbarasya náva púro navatíṃ ca ṣnathishṭam | ṣatáṃ varcínaḥ sahásraṃ ca sākám hathó apraty ásurasya vīrân || 5 || iyám manīshá bṛihatí bṛihántorukramá tavásā vardháyantī | raré vāṃ stómaṃ vidátheshu vishṇo pínvatam ísho vṛijáneshv indra || 6 || váshaṭ te vishṇav āsá á kṛiṇomi tán me jushasva ṣipivishṭa havyám | várdhantu tvā sushṭutáyo gíro me yūyám pāta — || 7 || 24 ||

(१००) शततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । विष्णुर्देवता । त्रिष्टुप् छन्दः ॥

नू मर्तो दयते सनिष्यन्यो विष्णव उरुगायाय दाशत् ।
प्र यः सत्राचा मनसा यजात एतावन्तं नर्यमाविवासात् ॥१॥

100.

Nû márto dayate sanishyán yó víshṇava urugāyáya dáṣat | prá yáḥ satrácā mánasā yájāta etávantaṃ náryam āvívāsāt || 1 ||

O Lord, your two phases, one of resplendence and the other of omnipresence, have made the spacious world worthy of cosmic sacrifice generating the sun, the dawn and the cosmic fire. You, as the leaders of the sacrificial rites, have baffled the strategies of the steller giants. 4

O Lord of resplendence and pervasion, you have demolished nine and ninety strong cities, the abodes of terrible dark clouds. You slay at once without resistance the hundred thousand brave soldiers of the army of the shrouding clouds. 5

This ample laudation is meant to exalt the Lord of resplendence and the Lord omnipresent, the mighty, the wide-striding and the one endowed with strength. To you I offer praise at the solemn synod. O all-pervading Lord, may you pour food on us in our army camps, O Lord of resplendence. 6

I offer, O the all-pervading Lord, the oblation placed before you with the pronouncement of the syllable VAṢAT. O the one with a halo of light, be pleased with my offering. May this poem of praise exalt you. May you all cherish us with blessings. 7

100

The mortal who covets wealth has no disappointments, in case he presents his homage to the widely renowned all-pervading Lord and in case he worships Him with solely devoted and dedicated mind. Our reverence to such a great benefactor of mankind. 1

त्वं विष्णो सुमतिं विश्वजन्यामप्रयुतामेवयावो मतिं दाः ।
पर्चो यथा नः सुवितस्य भूरेरश्वावतः पुरुश्चन्द्रस्य रायः ॥२॥
त्रिर्देवः पृथिवीमेष एतां वि चक्रमे शतर्चसं महित्वा ।
प्र विष्णुरस्तु तवसस्तवीयान्त्वेषं ह्यस्य स्थविरस्य नाम ॥३॥
वि चक्रमे पृथिवीमेष एतां क्षेत्राय विष्णुर्मनुषे दशस्यन् ।
ध्रुवासो अस्य कीरयो जनास उरुक्षितिं सुजनिमा चकार ॥४॥
प्र तत्ते अद्य शिपिविष्ट नामार्यः शंसामि वयुनानि विद्वान् ।
तं त्वा गृणामि तवसमतव्यान्क्षयन्तमस्य रजसः पराके ॥५॥

tvám̥ vishṇo sumatím̥ viṣvájanyām áprayutām evayāvo matím̥ dāḥ | párco yáthā naḥ suvitásya bhū́rer áṣvāvataḥ puruṣcandrásya rāyáḥ || 2 || trír deváḥ prithivím eshá etā́m̥ ví cakrame ṣatárcasam mahitvā́ | prá víshṇur astu tavásas távīyān tveshám̥ hy àsya sthávirasya nā́ma || 3 || ví cakrame prithivím eshá etā́m̥ kshétrāya víshṇur mánushe daṣasyán | dhruvā́so asya kīráyo jánāsa urukshitím̥ sujánimā cakāra || 4 || prá tát te adyá ṣipivishṭa nā́māryáḥ ṣaṅsāmi vayúnāni vidvā́n | tám̥ tvā gṛiṇāmi tavásam átavyān ksháyantam asyá rájasaḥ parāké || 5 ||

किमित्ते विष्णो परिचक्ष्यं भूत्प्र यद्ववक्षे शिपिविष्टो अस्मि ।
मा वर्पो अस्मदप गूह एतद्यदन्यरूपः समिथे बभूथ ॥६॥
वषट् ते विष्णवास आ कृणोमि तन्मे जुषस्व शिपिविष्ट हव्यम् ।
वर्धन्तु त्वा सुष्टुतयो गिरो मे यूयं पात स्वस्तिभिः सदा नः ॥७॥

kím ít te vishṇo paricákshyam bhūt prá yád vavakshé ṣipivishṭó asmi | mā́ várpo asmád ápa gūha etád yád anyárūpaḥ samithé babhū́tha || 6 || váshaṭ te vishṇav — || 7 || 25 ||

O all-pervading Lord, the fulfiller of aspirations, please show to us that amiable disposition which is benevolent to all without exception or distinction. May we, by your grace, easily acquire ample all-delighting riches including horses (and kine). 2

In all His grandeaur, the Lord strides in three paces (like the celestial sun) over this earth, bright with hundred splendours. May the all-pervading Lord, most powerful among powerfuls, rule over us. For, illustrious is the name of this everlasting one. 3

With an object of giving a home to every man, the all-pervading Lord traverses the earth in one mighty step. In His benevolence, the humble people repose their confidence for safety. He, who is the noble progenitor, has made spacious dwellings (for His people). 4

O all-pervading Lord, with a shining halo of light, I the head of the family fully knowing my functions that are to be known, glorify you today by your name. I, feeble as I am, praise you who are powerful and who live even beyond the remotest region of this creation. 5

What is left to be proclaimed of you, O all-pervading Lord, when you say, "*I am the one with a shining halo of light.*" Please do not conceal your real form (behind your halo). You have been engaging yourself under various forms in your creative functions. 6

I offer all-pervading Lord, the oblation which is placed before with the pronouncement of the syllable VASAT. O the one with a shining halo of light, be pleased with my offerings. May this poem of praise exalt you. May you all cherish us with blessings. 7

(१०१) एकोत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ आग्नेयः कुमारो वा ऋषिः । पर्जन्यो देवता । त्रिष्टुप् छन्दः ॥

३१॥ तिस्रो वाचः प्र वद ज्योतिरग्रा या एतद्दुह्रे मधुदोघमूधः ।
स वत्सं कृण्वन्गर्भमोषधीनां सद्यो जातो वृषभो रोरवीति ॥१॥
यो वर्धन ओषधीनां यो अपां यो विश्वस्य जगतो देव ईशे ।
स त्रिधातु शरणं शर्म यंसत्त्रिवर्तु ज्योतिः स्वभिष्ट्य१स्मे ॥२॥

101.

Tisró vácaḥ prá vada jyótiragrā yā́ etád duhré madhudoghám ū́dhaḥ | sá vatsám kriṇván gárbham óshadhīnām sadyó jātó vrishabhó roravīti || 1 || yó várdhana óshadhīnām yó apā́m yó víṣvasya jágato devá íṣe | sá tridhátu ṣaraṇám ṣárma yansat trivártu jyótiḥ svabhishṭy àsmé || 2 ||

स्तरीरु त्वद्भवति सूत उ त्वद्यथावशं तन्वं चक्र एषः ।
पितुः पयः प्रति गृभ्णाति माता तेन पिता वर्धते तेन पुत्रः ॥३॥
यस्मिन्विश्वानि भुवनानि तस्थुस्तिस्रो द्यावस्त्रेधा सस्रुरापः ।
त्रयः कोशास उपसेचनासो मध्वः श्चोतन्त्यभितो विरप्शम् ॥४॥

starír u tvad bhávati sū́ta u tvad yathāvaṣám tanvàm cakra esháḥ | pitúḥ páyaḥ práti gribhṇāti mātā́ téna pitā́ vardhate téna putráḥ || 3 || yásmin víṣvāni bhúvanāni tasthús tisró dyā́vas tredhā́ sasrúr ā́paḥ | tráyaḥ kóṣāsa upasécanāso mádhva ṣcotanty abhíto virapṣám || 4 ||

101

With the divine light preceding (i.e. uttering the syllable A-U-M), speak out three speeches (i.e. the verses of the Rk. Yajuh, and Saman), which milk out sweet honey from the udder. Cloud, the showerer, having quickly manifested, roars loudly (like a bull) engendering the infant, the embryo of the plants. 1

May He who augments the plants, augments the waters, and who rules with His divine magnanimity over the whole earth, give us shelter of three elementary types (i.e. of weather, food and clothes) and all sorts of felicity. May He grant us the desired light at three seasons. 2

One form (of the cloud-divine) is like a barren cow, and the other is potent; and he takes whatever form he desires. The mother (earth) receives milk from the father (sky), thence the father is nourished and thence the son (the living creature). 3

In whom all the steller bodies exist; in whom the three worlds abide; from whom waters flow in three dimensions: three water-shedding masses of clouds pour the waters, all derived from the same mighty one (the cloud-divine). 4

इदं वचः पर्जन्याय स्वराजे हृदो अस्त्वन्तरं तज्जुजोषत् ।
मयोभुवो वृष्टयः सन्त्वस्मे सुपिप्पला ओषधीर्देवगोपाः ॥५॥
स रेतोधा वृषभः शश्वतीनां तस्मिन्नात्मा जगतस्तस्थुषश्च ।
तन्म ऋतं पातु शतशारदाय यूयं पात स्वस्तिभिः सदा नः ॥६॥

idám
vácaḥ parjányāya svaráje hṛidó astv ántaram táj jujoshat |
mayobhúvo vṛishṭáyaḥ santv asmé supippalá óshadhīr devágopāḥ || 5 || sá retodhá vṛishabháḥ śáśvatīnām tásminn ātmá jágatas tasthúshaś ca | tán ma ṛitám pātu śatáśāradāya yūyám pāta — || 6 || 1 ||

(१०२) द्व्युत्तरशततमं सूक्तम्
(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ आग्नेयः कुमारो वा ऋषिः ।
पर्जन्यो देवता । गायत्री छन्दः ॥

पर्जन्याय प्र गायत दिवस्पुत्राय मीळ्हुषे । स नो यवसमिच्छतु ॥१॥
यो गर्भमोषधीनां गवां कृणोत्यर्वताम् । पर्जन्यः पुरुषीणाम् ॥२॥
तस्मा इदास्ये हविर्जुहोता मधुमत्तमम् । इळां नः संयतं करत् ॥३॥

102.

Parjányāya prá gāyata divás putrāya mīḷhúshe | sá no yávasam ichatu || 1 || yó gárbham óshadhīnām gávām kṛiṇóty árvatām | parjányaḥ purushíṇām || 2 || tásmā íd āsyè havír juhótā mádhumattamam | íḷām naḥ saṃyátam karat || 3 || 2 ||

This speech of invocation is addressed to the sovereign cloud-divine. May it be acceptable to his heart; may he be fully gratified by it; may the joy-shedding rains be ours and may the plants, cherished by the divine bounty be fruitful. 5

May He, the showerer, be the impregnator of the perennial plants, for in Him rests the vitality of both the organic and inorganic world; may the waters sustain me for full one hundred years. May you all cherish us with blessing. 6

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Sing aloud to the son of the celestial region, the cloud-divine, for he is the sender of rain; may he be pleased to grant us all types of sustenance. 1

He, the cloud-divine is the primary cause of impregnation of the entire flora, in cows, men and women. 2

May you, verily, offer to him by the mouth (i.e. through the fire), the sweetest oblation so that he unfailingly continues to furnish food to us. 3

(१०३) त्र्युत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । मण्डूका देवताः । (१) प्रथमर्चोऽनुष्टुप्, (२-१०) द्वितीयादिनवर्चानाञ्च त्रिष्टुप् छन्दसी ॥

॥१॥ संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः ॥१॥
दिव्या आपो अभि यदेनमायन्दृतिं न शुष्कं सरसी शयानम् ।
गवामह न मायुर्वत्सिनीनां मण्डूकानां वग्नुरत्रा समेति ॥२॥
यदीमेनाँ उशतो अभ्यवर्षीत्तृष्यावतः प्रावृष्यागतायाम् ।
अख्खलीकृत्या पितरं न पुत्रो अन्यो अन्यमुप वदन्तमेति ॥३॥

103.

Saṃvatsarám ṣaṣayānā́ brāhmaṇā́ vratacāríṇaḥ | vā́cam parjányajinvitām prá maṇḍū́kā avādishuḥ || 1 || divyā́ ā́po abhí yád enam ā́yan dṛ́tim ná ṣúshkaṃ sarasī́ ṣáyānam | gávām áha ná māyúr vatsínīnām maṇḍū́kānāṃ vagnúr átrā sám eti || 2 || yád īm enā́n̄ uṣató abhy ávarshīt tṛishyā́vataḥ prāvṛ́ishy ā́gatāyām | akhkhalīkṛ́tyā pitáraṃ ná putró anyó anyám úpa vádantam eti || 3 ||

अन्यो अन्यमनु गृभ्णात्येनोरपां प्रसर्गे यदमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्पृश्निः संपृङ्क्ते हरितेन वाचम् ॥४॥
यदेषामन्यो अन्यस्य वाचं शाक्तस्येव वदति शिक्षमाणः ।
सर्वं तदेषां समृधेव पर्व यत्सुवाचो वदथनाध्यप्सु ॥५॥

anyó anyám ánu gṛibhṇāty enor apā́m prasargé yád ámandishātām | maṇḍū́ko yád abhívṛishṭaḥ kánishkan pṛ́iṣniḥ sampṛiṅkté háritena vā́cam || 4 || yád eshām anyó anyásya vā́caṃ ṣāktásyeva vádati ṣíkshamāṇaḥ | sárvaṃ tád eshāṃ samṛ́idheva párva yát suvā́co vádathanā́dhy apsú || 5 || ॥

103

The frogs, like scholars of the divine knowledge, observants of their vows, as if hibernating for the entire year, chant praises aloud impelled by the cloud-divine. 1

When the waters from the upper region fall upon these frogs, hibernating in a pond, completely dry like a leather bag, suddenly is heard the concerted croaking of the frogs, like the bellowing of cows on approach of their calves. 2

When the rainy season has arrived, and rains have set up, then one frog meets another, thirsty and longing, and croaking like a child expressing its joy of welcome to his father with inarticulate ejaculations. 3

Each one fondingly congratulates the other, as if, whilst they are all revelling in the forth-coming of rain; moistened by the rain, when the frog springs forward, the speckled frog joins greetings with the green one. 4

When one of you repeats the croaking language of another, like the pupils mutually repeating the lesson given by their teacher, and when you eloquently converse, while leaping upon the waters, your every limb throbs and swells. 5

गोमायुरेको अजमायुरेकः पृश्निरेको हरित एक एषाम् ।
समानं नाम बिभ्रतो विरूपाः पुरुत्रा वाचं पिपिशुर्वदन्तः ॥६॥
ब्राह्मणासो अतिरात्रे न सोमे सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्य तदहः परि ष्ठ यन्मण्डूकाः प्रावृषीणं बभूव ॥७॥
ब्राह्मणासः सोमिनो वाचमक्रत ब्रह्म कृण्वन्तः परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना आविर्भवन्ति गुह्या न के चित् ॥८॥

gómāyur éko ajámāyur ékaḥ pṛ́śnir éko hárita éka eshām | samānáṃ nā́ma bíbhrato vírūpāḥ purutrā́ vā́cam pipiṣur vádantaḥ || 6 || brāhmaṇā́so atirātré ná sóme sáro ná pūrṇám abhíto vádantaḥ | saṃvatsarásya tád áhaḥ pári shṭha yán maṇḍū́kāḥ prāvṛishī́ṇam babhū́va || 7 || brāhmaṇā́saḥ somíno vā́cam akrata bráhma kṛiṇvántaḥ parivatsarī́ṇam | adhvaryávo gharmíṇaḥ sishvidānā́ āvír bhavanti gúhyā ná ké cit || 8 ||

देवहितिं जुगुपुर्द्वादशस्य ऋतुं नरो न प्र मिनन्त्येते ।
संवत्सरे प्रावृष्यागतायां तप्ता घर्मा अश्नुवते विसर्गम् ॥९॥
गोमायुरदादजमायुरदात्पृश्निरदाद्धरितो नो वसूनि ।
गवां मण्डूका ददतः शतानि सहस्रसावे प्र तिरन्त आयुः ॥१०॥

devā́hitiṃ jugupur dvādaśásya ṛitúṃ naro ná prá minanty eté | saṃvatsaré prāvṛ́shy ā́gatāyāṃ taptā́ gharmā́ aśnuvate visargám || 9 || gómāyur adād ajámāyur adāt pṛ́śnir adād dhárito no vásūni | gávām maṇḍū́kā dádataḥ śatā́ni sahasrasāvé prá tiranta ā́yuḥ || 10 || • ||

Whilst one is bellowing like a cow, the other bleats like a goat; whilst one is speckled, the other is green. They bear one common name and yet they are of different colours. And whilst talking they modulate their voices differently. 6

Like the scholars of divine knowledge, chanting in the moonlit dead of night, you are now croaking around the replenished pond on this day of the year. You are found everywhere, at every spot, particularly, on the day of profuse rains. 7

These frogs like the scholars of divine knowledge, in the ecstasy of the devotional bliss lift up their voices, reciting the perennial prayers. Like the ministrant priests, officiating in hot weathers, they hide in summer; and when perspire in their holes, several of them come out. 8

These frogs, like the leading priests, observe the divine institutes and rites and do not neglect the code of twelve months cycle. As the year revolves and the rains set, then scorched and heated, they come out and enjoy their freedom. 9

May the frogs bellowing like cows and the frogs bleating like goats, the frogs of speckled colour and the frogs green grant us riches. May the frogs, who give us hundreds of cows, bless us with long lives in this fertilizing season of rains, which impregnates thousands of plants. 10

(१०४) चतुरुत्तरशततमं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः। (१-७, १५, २४-२५) प्रथमादिसप्तर्चां पञ्चदश्याश्चतुर्विंशीपञ्चविंश्योश्चेन्द्रासोमौ, (८, १६, १९-२२) अष्टम्याः षोडश्या एकोनविंश्यादिचतसृणां चेन्द्रः, (९, १२-१३) नवमीद्वादशीत्रयोदशीनां सोमः, (१०, १४) दशमीचतुर्दश्योरग्निः, (११) एकादश्या देवाः, (१७) सप्तदश्या ग्रावाणः, (१८) अष्टादश्या मरुतः, (२३) त्रयोविंश्याश्च पूर्वार्धस्य वसिष्ठाशीः उत्तरार्धस्य च पृथिव्यन्तरिक्षे देवताः। (१-६, १८, २१, २३) प्रथमादिषडृचामष्टादश्येकविंशीत्रयोविंशीनाञ्च जगती, (७) सप्तम्या जगती त्रिष्टुब्वा, (८-१७, १९-२०, २२, २४) अष्टम्यादिदशानामेकोनविंशीविंशीद्वाविंशीचतुर्विंशीनाञ्च त्रिष्टुप्, (२५) पञ्चविंश्याश्चानुष्टुप् छन्दांसि॥

इन्द्रा॑सोमा॒ तप॑तं॒ रक्ष॑ उ॒ब्जतं॒ न्य॑र्पयतं वृषणा तमो॒वृधः॑।
परा॑ शृणीतम॒चितो॒ न्यो॑षतं ह॒तं नु॒देथां॒ नि शि॑शीतम॒त्रिणः॑ ॥१॥
इन्द्रा॑सोमा॒ सम॒घशं॑सम॒भ्य१॒॑घं तपु॒र्य॑यस्तु च॒रुर॑ग्नि॒वाँ इ॑व।
ब्र॒ह्म॒द्विषे॑ क्र॒व्यादे॑ घो॒रच॑क्षसे॒ द्वेषो॑ धत्तमनवा॒यं कि॑मी॒दिने॑ ॥२॥

104.

Índrāsomā tápatam̐ ráksha ubjátam̐ ny àrpayatam̐ vṛishaṇā tamovṛídhaḥ | párā ṣriṇītam acíto ny òshatam̐ hatám̐ nudéthām̐ ní ṣiṣītam atríṇaḥ || 1 || índrāsomā sám aghásaṅsam abhy àghám̐ tápur yayastu carúr agnivā̃n iva | brahmadvíshe kravyáde ghorácakshase dvésho dhattam anavāyám̐ kimīdíne || 2 ||

इन्द्रा॑सोमा दु॒ष्कृतो॑ व॒व्रे अ॒न्तर॑नारम्भ॒णे तम॑सि॒ प्र वि॑ध्यतम्।
यथा॒ नातः॒ पुन॒रेक॑श्च॒नोदय॒त्तद्वा॑मस्तु॒ सह॑से मन्यु॒मच्छवः॑ ॥३॥
इन्द्रा॑सोमा व॒र्तय॑तं दि॒वो व॒धं सं पृ॑थि॒व्या अ॒घशं॑साय॒ तर्ह॑णम्।
उत्त॑क्षतं स्व॒र्य१॒॑ पर्व॑तेभ्यो॒ येन॒ रक्षो॑ वावृधा॒नं नि॒जूर्व॑थः ॥४॥

índrāsomā dushkṛíto vavré antár anā-rambhaṇé támaṣi prá vidhyatam | yáthā nátaḥ púnar ékaṣ canódayat tád vām astu sáhase manyumác chávaḥ || 3 || índrāsomā vartáyatam̐ divó vadhám̐ sám pṛithivyá aghásaṅsāya tárhaṇam | út takshatam̐ svaryàm párvatebhyo yéna ráksho vāvṛidhānám̐ nijū́rvathaḥ || 4 ||

104

O Lord of resplendence and love-divine, may you cause affliction to and destroy the wicked. It is worthy of showerers (of benefits) to cast down those who delight in darkness. Please drive away of all of them who are stupids ; and also consume, slay, turn out and exterminate them once for all who are cannibals. 1

O Lord of resplendence and love-divine, treat him mercilessly who is destructive and indulges in undesirable activities. Consume him with your wrath : let him perish thereby like a libation in fire. Never hesitate to show hatred towards one who hates people of divine learning, who is a cannibal, the hideous, the vilain. 2

O Lord of resplendence and love-divine, please treat the malevolents with severity, and plunge them in a dingy dark dungeon and see that none of them again comes out of it. May your wrathful courage gain triumphs over their wickedness. 3

O Lord of resplendence and love-divine, please hurl your crushing thunderbolt towards the wicked forces from heaven, as well as from earth. Forge out of the mountains the consuming thunderbolt and order to burn to death the ever-increasing demonic race. 4

इन्द्रासोमा वर्तयतं दिवस्पर्यग्नितप्तेभिर्युवमश्महन्मभिः ।
तपुर्वधेभिरजरेभिरत्रिणो नि पर्शाने विध्यतं यन्तु निस्वरम् ॥५॥
॥५॥ इन्द्रासोमा परि वां भूतु विश्वत इयं मतिः कक्ष्याश्वेव वाजिना ।
यां वां होत्रां परिहिनोमि मेधयेमा ब्रह्माणि नृपतीव जिन्वतम् ॥६॥
प्रति स्मरेथां तुजयद्भिरेवैर्हतं द्रुहो रक्षसो भङ्गुरावतः ।
इन्द्रासोमा दुष्कृते मा सुगं भूद्यो नः कदा चिदभिदासति द्रुहा ॥७॥

índrāsomā vartáyatam divás páry agnitaptébhir yuvám áṣmahanmabhiḥ | tápurvadhebhir ajárebhir atríṇo ní párṣāne vidhyatam yántu nisvarám || 5 || 5 ||

índrāsomā pári vām bhūtu viṣváta iyám matíḥ kakshyáṣveva vājínā | yā́ṃ vāṃ hótrām parihinómi medháyemā́ bráhmāṇi nṛipátīva jinvatam || 6 || práti smarethāṃ tujáyadbhir évair hatáṃ druhó raksháso bhaṅgurávataḥ | índrāsomā dushkṛíte mā́ sugám bhūd yó naḥ kadā́ ćid abhidā́sati druhā́ || 7 ||

यो मा पाकेन मनसा चरन्तमभिचष्टे अनृतेभिर्वचोभिः ।
आप इव काशिना संगृभीता असन्नस्त्वासत इन्द्र वक्ता ॥८॥
ये पाकशंसं विहरन्त एवैर्ये वा भद्रं दूषयन्ति स्वधाभिः ।
अहये वा तान्प्रददातु सोम आ वा दधातु निर्ऋतेरुपस्थे ॥९॥
यो नो रसं दिप्सति पित्वो अग्ने यो अश्वानां यो गवां यस्तनूनाम् ।
रिपुः स्तेनः स्तेयकृद्दभ्रमेतु नि ष हीयतां तन्वा तना च ॥१०॥

yó mā pā́kena mánasā cárantam abhićáshṭe ánṛitebhir vácobhiḥ | ā́pa iva kāṣínā sáṃgṛibhītā ásann astv ā́sata indra vaktā́ || 8 || yé pākaṣaṅsáṃ viháranta évair yé vā bhadrám dūsháyanti svadhā́bhiḥ | áhaye vā tā́n pradádātu sóma ā́ vā dadhātu nírṛiter upásthe || 9 || yó no rásaṃ dípsati pitvó agne yó áṣvānāṃ yó gávāṃ yás tanū́nām | ripú stená steyakṛíd dabhrám etu ní shá hīyatāṃ tanvā̀ tánā ca || 10 || 6 ||

O Lord of resplendence and love-divine, please scatter your deadly weapons from heaven from all-sides, pierce the sides of the enemies with fiery scorching thunder-bolts, so that, they die out without uttering a syllable. 5

O Lord of resplendence and love-divine, may this hymn invest you, who are mighty on every side as the girth encompassing two steeds. I am offering this hymn to both of you with sincerity and integrity. May this homage of mine be accepted and animated by both of you, as if, you are two kings. 6

O Lord of resplendence and love-divine, may both of you come without delay, as if, riding on rapid horses, and slay these evil beings and destroy the treacherous forces. Let there be no comfort or rest to the malignant who harasses us with his wickedness. 7

How dares he to malign me with false charges when I am of pure heart ? O Lord of resplendence, may such a person, who indulges in falsehood, cease to exist, like water, which slips down from the hollow of the palm. 8

May Lord of love-divine surrender him to a serpent or throw him into the lap of death, who falsely accuses me or persecutes me, whilst I always adhere to truth. May this be also the fate of them, who, with jealousy, vilify everything that is good in me. 9

O adorable Lord, he, who tries to pollute the essence of food or injure our horses, our cattle and our bodies even, may such an adversary, the thief, the robber, sink to destruction,—not only he himself, but also his progeny. 10

परः सो अस्तु तन्वा३ तना च तिस्रः पृथिवीरधो अस्तु विश्वाः ।
प्रति शुष्यतु यशो अस्य देवा यो नो दिवा दिप्सति यश्च नक्तम् ॥११
सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते ।
तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽवति हन्त्यासत् ॥१२।
न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम् ।
हन्ति रक्षो हन्त्यासद्वदन्तमुभाविन्द्रस्य प्रसितौ शयाते ॥१३।

paráḥ só astu tanvā̀ tánā ca tisráḥ pṛithivī́r adhó astu víṣvāḥ | práti ṣushyatu yáṣo asya devā yó no dívā dípsati yáṣ ca náktam || 11 || suvijñānám cikitúshe jánāya sác cā́sac ca vácasī paspṛidhāte | táyor yát satyám yatarád ṛíjīyas tád ít sómo 'vati hánty ā́sat || 12 || ná vā́ u sómo vṛijinám hinoti ná kshatríyam mithuyā́ dhāráyantam | hánti ráksho hánty ā́sad vádantam ubhā́v índrasya prásitau ṣayāte || 13 ||

यदि वाहमनृतदेव आस मोघं वा देवाँ अप्यूहे अग्ने ।
किमस्मभ्यं जातवेदो हृणीषे द्रोघवाचस्ते निर्ऋथं सचन्ताम् ॥१४॥
अद्या मुरीय यदि यातुधानो अस्मि यदि वायुस्ततप पूरुषस्य ।
अधा स वीरैर्दशभिर्वि यूया यो मा मोघं यातुधानेत्याह ॥१५॥

यो मायातुं यातुधानेत्याह यो वा रक्षाः शुचिरस्मीत्याह ।
इन्द्रस्तं हन्तु महता वधेन विश्वस्य जन्तोरधमस्पदीष्ट ॥१६॥

yádi vāhám ánṛitadeva ā́sa mógham vā devā́ñ apyūhé agne | kím asmábhyam jātavedo hṛiṇīshe droghavā́cas te nirṛithám sacantām || 14 || adyā́ murīya yádi yātudhā́no ásmi yádi vā́yus tatápa pū́rushasya | ádhā sá vīraír daṣá-bhir ví yūyā yó mā mógham yā́tudhānéty ā́ha || 15 || 7 ||

yó mā́yātum yā́tudhānéty ā́ha yó vā rakshā́ḥ ṣúcir asmíty ā́ha | índras tám hantu mahatā́ vadhéna víṣvasya jantór adhamás padīshṭa || 16 ||

May he be deprived of his bodily existence, as well as his posterity. May he be thrown out from all the three worlds and may his fair glory be blighted, who thinks of our destruction during the day or at night. 11

A prudent person easily discriminates between truth and falsehood, since the two words are mutually at variance. Of these two, the love-divine, cherishes truth and virtue. He, verily, destroys the falsehood. 12

Love-divine encourages not the wicked, nor he instigates such a man of strength even, who deals in falsehood. He, verily, destroys the fiend and wicked and also the one who speaks untruth. All such persons lie entangled in the chain of Lord of resplendence. 13

O adorable Lord, when did I worship the deities of falsehood or when did I think adversely about Nature's bounties? O Lord, the knower of all that is born, why are you angry with us? May destruction fall upon them who lie against you. 14

In case I have harrassed any one in this life, or if I have behaved like a demon, may death come to me this day. May he, verily, lose all his ten children and may he die also who with his false tongue has called me a fiend coming in disguise. 15

May the Lord of resplendence annihilate him with His dreadful weapon, who addresses me as a fiend appearing in disguise which I am not and may He slay such a demon who says to himself 'I am pure'. May he, the most wretched amongst all beings perish. 16

प्र या जिगाति खर्गलेव नक्तमप द्रुहा तन्वं गूहमाना ।
वव्राँ अनन्ताँ अव सा पदीष्ट ग्रावाणो घ्नन्तु रक्षस उपब्दैः ॥१७॥
वि तिष्ठध्वं मरुतो विक्ष्विच्छत गृभायत रक्षसः सं पिनष्टन ।
वयो ये भूत्वी पतयन्ति नक्तभिर्ये वा रिपो दधिरे देवे अध्वरे ॥१८॥
प्र वर्तय दिवो अश्मानमिन्द्र सोमशितं मघवन्त्सं शिशाधि ।
प्राक्तादपाक्तादधरादुदक्तादभि जहि रक्षसः पर्वतेन ॥१९॥

prá yā́ jígāti khargáleva náktam ápa druhā́ tanvàṃ gū́hamānā | vavrā́ñ anantā́ñ áva sā́ padīshṭa grā́vāṇo ghnantu rakshása upabdaíḥ || 17 || ví tishṭhadhvam maruto vikshv ìcháta gṛibhāyáta rakshásaḥ sám pinashṭana | váyo yé bhūtví patáyanti naktábhir yé vā rípo dadhiré devé adhvaré || 18 || prá vartaya divó áṣmānam indra sómaṣitam maghavan sáṃ ṣiṣādhi | prā́ktād ápāktād adharā́d údaktād abhí jahi rakshásaḥ párvatena || 19 ||

एत उ त्ये पतयन्ति श्वयातव इन्द्रं दिप्सन्ति दिप्सवोऽदाभ्यम् ।
शिशीते शक्रः पिशुनेभ्यो वधं नूनं सृजदशनिं यातुमद्भ्यः ॥२०॥

इन्द्रो यातूनामभवत्पराशरो हविर्मथीनामभ्याविवासताम् ।
अभीदु शक्रः परशुर्यथा वनं पात्रेव भिन्दन्सत एति रक्षसः ॥२१॥

etá u tyé patayanti ṣváyātava índraṃ dipsanti dipsávó 'dābhyam | ṣíṣīte ṣakráḥ píṣunebhyo vadháṃ nūnáṃ sṛijad aṣánim yātumádbhyaḥ || 20 || 8 ||

índro yātūnā́m abhavat parāṣaró havirmáthīnām abhy ā̀vívāsatām | abhíd u ṣakráḥ paraṣúr yáthā vánam pā́treva bhindán satá eti rakshásaḥ || 21 ||

May she too, who wanders like owl during the darkness of night, hiding her body in concealment of person, fall head-long down into endless caverns. May the strong implements with their loud shrill destroy such female demons. 17

O vital winds, may you carefully conduct out a search amongst people ; take them into custody and grind the demons to powder, who having transformed themselves to birds fly all over during the darkness and then proceed to sully and pollute the sacred worship. 18

O Lord of resplendence, hurl down from the celestial place your adamantine bolts. O Lord of bounties, may you sharpen the weapon and make its edge further tempered in the herbal chemicals (poisons), and smite the demons down with your rocky implements from forward, from behind, from above and from below. 19

These demons march ahead accompanied by dogs ; they try to assail indomitable Lord of resplendence with a desire to annul His influence. For such miscreants, the omnipotent Lord whets His thunderbolt. Now let Him cast His bolt upon the fiends, appearing in disguise. 20

Whensoever the evil fiends proceed to obstruct the sacred rites of the invoker, the Lord of resplendence always comes to destroy them. The omnipotent Lord advances and crushes down the assailing demons, as an axe cuts down the forest timber, and smashes them like an earthen vessel. 21

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत कोकयातुम् ।
सुपर्णयातुमुत गृध्रयातुं दृषदेव प्र मृण रक्ष इन्द्र ॥२२॥
मा नो रक्षो अभि नड्यातुमावतामपोच्छतु मिथुना या किमीदिना ।
पृथिवी नः पार्थिवात्पात्वंहसोऽन्तरिक्षं दिव्यात्पात्वस्मान् ॥२३॥

úlūkayātum̩ ṣuṣulūkayātum̩ jahí ṣváyātum utá kókayātum | suparṇáyātum utá gṛ́dhrayātum̩ dṛishádeva prá mṛiṇa ráksha indra || 22 || má no raksho abhí naḍ yātumávatām ápochatu mithuná yā kimīdínā | pṛithiví naḥ pártbivāt pātv áṅhaso 'ntáriksham̩ divyát pātv asmán || 23 ||

इन्द्र जहि पुमांसं यातुधानमुत स्त्रियं मायया शाशदानाम् ।
विग्रीवासो मूरदेवा ऋदन्तु मा ते दृशन्त्सूर्यमुच्चरन्तम् ॥२४॥
प्रति चक्ष्व वि चक्ष्वेन्द्रश्च सोम जागृतम् ।
रक्षोभ्यो वधमस्यतमशनिं यातुमद्भ्यः ॥२५॥

índra jahí púmāṅsam̩ yātudhánam utá striyam māyáyā ṣáṣadānām | vígrīvāso mū́radevā ṛidantu má té dṛiṣan sū́ryam uccárantam || 24 || práti cakshva ví cakshvéndraṣ ca soma jāgṛitam | rákshobhyo vadhám asyatam aṣánim̩ yātumádbhyaḥ || 25 || ९ ||

Destroy the evil being, whether he comes in the fiendish garb of an owl, or of an owlet, or of a dog, or of a duck, or of a falon, or of a vulture. O Lord of resplendence, slay such a demonic person by the stroke of your stones. 22

May not the wicked fiends harm us. Let the dawn drive off the couples of timid ones. May the earth protect us from the terrestrial wickedness and may the firmament protect from the celestial one. 23

O Lord of resplendence, may you slay the fiend appearing in disguise whether he belongs to the class of man or woman, playing mischief by her deceptions. May those fools who murder by chopping necks perish and see no more of the sun when he arises. 24

O love-divine, may you and the Lord of resplendence severally watch, keep a vigil all around and cast forth your weapons at the malignant demonic person and smite all of them with bolt who attack in disguise. 25

NOTES

Book 7
Hymns 1–104

सप्तम मण्डलम्
सूक्तानि १–१०४

NOTES OF BOOK NO. 7

Hymn-1

For verse I, See Nir. V. 10.

Vasistha is the Ṛsi or seer of all the hymns of Book VII of the Ṛgveda. The word vasistha (वसिष्ठ) for the first time occurs in Book I (वसिष्ठम्—I.112.9); then again in Book II (वसिष्ठ: —II.9.1). Most of the references of this word are from Book VII and a few ones from Book X. The word is used in singular and plural forms both. As vocative, the singular form, वसिष्ठ, is used at VII.23.1; 33.10; 11; 88.1; 96.1 and, the plural form, वसिष्ठा:, at VII.33.3; 4; 8. The word further occurs as follows :

वसिष्ठ (non-vocative), vasistha, VII.1.8

वसिष्ठ:, vasisthah, II.9.1; VII.9.6; 18.4; 21; 22.3; 26.5; 33.6; 12; 14; 42.6; 59.3; 73.3; 95.6; X.65.15; 66.15; 95.17; 150.5; 181.1.

वसिष्ठम्, vasistham, I.112.9; VII.13.13; 70.6; 86.5

वसिष्ठवत्, vasisthavat, VII.88.4; 96.3

वसिष्ठस्य, vasisthasya, VII.33.5

वसिष्ठा:, vasisthah, VII.7.7; 8.7; 12.3; 33.1; 7; 9; 37.4; 76.6; 77.6; 80.1; 90.7; 91.7; X.15.8; 122.8

वसिष्ठान्, vasisthan, VII.33.2

वसिष्ठास:, vasisthasah, VII.23.6; X.66.14

वसिष्ठै:, vasisthai, VII.39.7; 40.7; 76.9

The etymology of the word *vasistha* has not been given by Yaska in his Nirukta; Dayananda derives this word as follows: (i) अतिशयेन वसो— the superlative of *vasu*, the dweller or abode—VII.1.8; (ii) अतिशयेन धनाढ्य:—exceedingly rich or opulent—VII.9.6; (iii) अतिशयेन वसु:—excessive

wealth, VII.18.4; (iv) अतिशयेन विद्यासु कृतवासः—exceedingly abiding in learning, VII.26.5; (v) अतिशयेन वसुमान्, exceedingly possessing wealth, VII. 33.12.

1. **Didhitibhih**, by the attrition process(दीधितीभिः प्रदीपिकाभिः क्रियाभिः—*Daya.*); with the fingers (दीधितयोऽङ्गुलयो भवन्ति । धीयन्ते कर्मसु । Nir.V.10).

From two sticks, men with fingers, have produced fire by attrition by the motion of their hands; a fire glorious, seen at a distance, lord of the house and active.

Aranyoh; from two sticks (अरणी प्रत्यृत एन अग्निः । समरणाज्जायत इति वा—Nir.V.10)

Hastacyuti : by the motion of their hands; by the circular movement of their hands (हस्तच्युती हस्तप्रच्युत्या—Nir.V.10; हस्तयोप्रच्युत्या भ्रामणक्रियया—*Daya.*).

Atharyum, always active, constantly and continuously accessible (अथर्युं अतन्वन्तम् V.10; अथर्युं आगम्यतनवन्तं वा—*Sayana*; the one who desires to perform *yajna*, an act of non-violence(अहिंसां कामयमानम्—*Daya.*).

3. **Surmya—Surmi** is a hole, a statue, an art(सूर्म्या सच्छिद्रया मूर्त्या कलया वा—*Daya.*); by the flame (ज्वालया—*Sayana*); by the fuel-stick, the kindled wood (सूर्मि समित्काष्ठं),

Mahidhara; an iron stake or red-hot post; figuratively, flame. Yv. XVII. 76.

6. **Yuvatih**, young damsel; perhaps referring to ladle in the fire-ritual (युवतिः अग्निना नित्ययुक्ता, associated always with fire—*Sayana*; प्राप्तयौवना कन्या—*Daya.*).

Ghrtaci=night (घृताचीतिरात्रिनाम—Nigh. 1.7); melted butter (घृताची घृतमञ्चतीति घृताची जुहूः—*Sayana*). Also see I.167.3; III.6.1; 30 7; IV.6.3; V.28.1; 43.11; VI.63.4.

7. **Jarutham**, the harsh-voiced, threatening (जरूथं परुषशब्दकारिणं राक्षस, गृणातेरूथन् प्रत्यये सति जरूथ शब्द निष्पत्तिः—*Sayana*); also a hymn; it is derived

from √gṛ, √गॄ, to invoke. (जरूथं गरूथं गृणातेः—जरूथं हन्यक्षि राये पुरन्धि, (VII, 9.6) addressing the hymn, sacrifice to the wise one for wealth. Nir. VI. 17; गृणाति अर्चति कर्मणा Nigh. III. 14).

Jarutham also means old or aged dry wood; old famished things; worn-out things; (जरूथं जरावस्थां प्राप्तं जीर्णं काष्ठम्—*Daya.*).

Catayasva, drive away, destroy completely(चातयस्व नाशं प्रापय—*Daya.*; प्रकर्षेण नाशय—*Sayana*); चतति: denotes an action, चततिर्गतिकर्मा, Nigh. II.4; See पिशिङ्गिलस्य सत्वभिस्तैभिष्ट्वा चातयामसि X.155.1; the verb चातय means to destroy; frighten; चातयतिर्नाशने Nir. VI.30: We frighten thee away with those heroes (lit. beings) of the cloud.

8. **Anikam**, to the army (अनीकं सैन्यं—*Daya.*); glory or lustre (तेजः—*Sayana*).

Vasistha, O the best one, O the eminent; see also verse 9. (वसिष्ठ श्रेष्ठ—*Sayana*; अतिशयेन वसो—*Daya.*); used as an attribute of *Agni*,—not a proper name.

10. **Vṛtra-hatyesu**, in the battles (वृत्रहत्येषु संग्रामेषु—*Sayana*; *Daya.*) (See also *Vṛtra-hanam*, I.59.6; *Vṛtra-turye*, Nigh. II. 17 as a synonym of battle; (संग्राम=वृत्रतूर्ये). For *Vṛtra-hatyesu*, वृत्रहत्येषु, see I.53. 6; VII. I.10; 19.3; 32.15; X.65.2); see also वृत्रहत्याय—V.29.7; VI.18.9; वृत्रहत्ये—I.52.4; 109.5; IV.19.1; 24.2; VI.23.2; 25.1; 8; 36.2; 47.2; VII.19. 10; वृत्रहत्येन VIII. 24.2.

11. **Sune**, in the rapid-moving army (शू: सद्य: करणं विद्यते यस्मिंस्तस्मिन् सैन्ये। शू इति क्षिप्रनाम—Nigh. II.15; शु=आशु=instantaneous, quick, speedy=क्षिप्रनाम: तस्मात्पामादित्वान्मत्वर्थीयो न: प्रत्यय:—*Daya.*; in the empty house, deserted by sons and relations (शूने शून्ये पुत्रादिरहिते गृहे—*Sayana*).

Asesasah, one without children (अशेषस: अपुत्रा: । तोक्म=शेप:=अपत्यनाम,—Nigh. II. 2; *Sayana*); complete or whole in itself (अशेषस: नि:शेषा:—*Daya.*).

Durya, O the resider in the house(दुर्य गृहेषु वर्त्तमान—*Daya.*); an epithet for Agni; since established in homes for the benefit of homes (दुर्य गृहेभ्यो हित हे अग्ने—*Sayana*); see also दुर्य: —I.154.14; II.38.5; दुर्य—VIII.74.1; दुर्यान् I.91.19; X 40.12, and दुर्येषु IV.1.9; 18; 2.12; VII. 1.11.

14. Vilupanih, the one having hands as their strength (वीलुपाणि: वीलु-बलं पाणयो यस्य सः—*Daya.*; the one with strong hands (वीलुपाणि: दृढहस्तः—*Sayana*); see Nigh. II.9; वीलु=च्योत्नम्=बलनाम.

Aksara, waters (अक्षरा उदकानि । अत्राकारादेशः अक्षरात्युदकनाम—Nigh.I.12—*Daya.*); by the imperishable praise (अक्षरा अक्षरेण क्षयरहितेन स्तोत्रेण—*Sayana*).

17. Ubhay vahatu, the two employing means. i.e. prayer and praise (उभौ वहतू वहनहेतू स्तोत्रं शस्त्रं च—*Sayana.*); the two means, the householder and priest (उभौ यजमानपुरोहितौ वहतू प्रापकौ—*Daya.*).

20. Ubhayasah, the two chanters of praises and *sastra* or priests and employer (उभयासः स्तोत्रिणः शस्त्रिणश्च, अथवा स्तुवन्तो यजमानाश्च—*Sayana*); the educated and non-educated (विद्वांसोऽविद्वांसश्च—*Daya.*).

Ratau, munificence (रातौ दाने—*Daya.*).

22. भ्रमात्=भ्रान्तेः, even in error (अत्र वर्णव्यत्ययेन रस्य स्थाने ऋकारो वा-च्छन्दसीति सम्प्रसारणं वा—*Daya.*; भृमाच्चित् भ्रमादपि, अत्र सम्प्रसारणं छान्दसम् । प्रमादा-दपीत्यर्थः—*Sayana*).

Nasanta, may not come to us; fall upon us (नशदिति व्याप्तिकर्मा, Nigh, II.18; *Daya.*; *Sayana*).

23. Yam surih arthi prcchamanah eti, to whom the divine solicitant inquiring applies (*Wilson*); the inquirer is supposed to ask, either where is the liberal giver of the wealth for which he prays, or who is that Agni to whom the petition is to be addressed.

24. वहा=वह (अत्र द्व्यचोतस्तिङ इति दीर्घः—*Panini*, VI.3.134).

25. Ubhayasah, the two, donor and acceptor (उभयासः दातृग्रहीतारः—*Daya.*; priest and employer: see VII.1.20.

Hymn-2

For verse 2; see Nir. VIII. 7.

This *Apri* hymn may be compared with the similar other *Apri* hymns : II.3; X.70 and X.110; also the *Apri* hymn of the Atharva-veda, V. 12.

1. **Samidham,** the wood or wood-sticks for the fire-ritual (समिधं काष्ठविशेषं—*Daya.*); Kindled=*samiddham* : here as usual, *it* implies one of the *Apris* or forms of fire, although used as an epithet (आप्रशब्दोक्तत्वादिदं तनूनपाद् रहितम् । समिद्धाद्या अग्निविशेषा: प्रत्यृचं देवता उक्ता:—*Sayana*).

2. **Ubhayani havya,** both kinds of oblations of ghṛta (clarified butter) and libations of medicinal herbs like *Soma* etc. (उभयानि सौमिकानि च हवि: संस्थादीनि च हव्या हव्यानि—*Sayana*); the feeds useful for the health of body and mind both (शरीरात्मपुष्टिकराणि हव्यानि—*Daya.*).

For the verse, see Nir. VIII. 7. Of these, the gods, who are skilful, pure, meditative, and who enjoy both kinds of oblations, we will praise the greatness of the adorable *Narasamsa* with sacrifices. Both kinds of oblations are Soma and others, or the mystical and supplementary ones (ये सुकर्माण: शुचयोधियं धारयितार: स्वदयन्तु देवा उभयानि हवींषि । सोमं चेतराणि चेति वा चावापिकानि चेति वा—Nir. VIII. 7).

Narasamsah, "it (नराशंस:) is sacrifice", says Katthakya; "seated men (narah, नरा:) praise (√शंस्) gods in sacrifice". "It is Agni", says Sakapuni, he is to be praised by me."(नराशंसो यज्ञ इति कात्थक्य: । नरा अस्मिन्नासीना: शंसन्ति । अग्निरिति शाकपूणि: । नरै: प्रशस्यो भवति । तस्यैषा भवति—Nir. VIII. 6).

For *narasamsah*, नराशंस:, see I.142.3; II.3.2; 38.10; III.29.11; V.5.2; X. 70.2; 92.11; 182.2. Also *narasamsam*, नराशंसम्, I.13.3; 18.9; 106.4; IX.86.42; X.64.3, and *narasamsasya*, नराशंसस्य, VII.2.2.

3. The Apri hymn (आप्री सूक्त) refers to the following group of elevens (usually, the names of fire or *agni*) :

(i) samiddhah, समिद्ध:; (ii) tanunapat, तनूनपात् or narasamsah, नराशंस: (iii) idah, इल:; (iv) barhih, बर्हि:, (v) devirdvarah, देवीर्द्वार: ;(vi) usasa-nakta, उषासानक्ता(vii)devyau-hotarau-pracetasau, दैव्यौ होतारौ प्रचेतसौ;(viii)tisro devyah, Sarasvati, Ila and Bharati, तिस्रो देव्या: सरस्वती, इला, भारती (ix) tvasta, त्वष्टा, (x) vanaspati, वनस्पति (xi) Svahakrtis, स्वाहाकृतय: See the *Apri Sukta* II.3: VII.2; X.70 and X.110. In the present hymn *tanunapat* is eliminated (आप्रशब्दोक्तत्वादिदं तनूनपाद्रहितम्—*Sayana*).

The Nirukta has the following description of the *Apri deities* : From what root is Apri (आप्री) derived ? From the root √आप्, to obtain (आप्नोते:); or from √प्री, to please (प्रीणातेर्वा). There is also a Brahmana

passage : (आप्रीभिराप्रीणाति), one pleases them with Apri hymns (Ait. Br. II. 4; Kaus Br. X.3.2; also Tait Br., II.2.8.6 for आप्रीभिराप्नुवन् ।

(i) Of these *idhma* or fuel comes foremost. *Idhma* is so called from being kindled (सम्√इध्)—इध्मः, समिन्धनात्. For this, see समिद्धो अद्य, X.110.1; Nir. VIII.4.

(ii) (a) Then comes *tanunapat*, तनूनपात्, which means one's own son. (It is clarified butter, according to Katthakya, (तनूनपात्-आज्यमिति कात्थक्यः). The word *napat* (नपात्) is a synonym of offspring, which does not immediately succeed a person (i.e. a grandson). It is very much propagated downwards. In this case, the cow is called *tanu*, because delicious things are prepared (*tatah*) from her. Milk is produced from the cow, and the clarified butter is produced from milk (and hence butter is the grandson of the cow); नपादित्याननन्तरायाः प्रजाया नामधेयम् । निर्णततमा भवति । गौरत्र तनूरुच्यते । तता अस्यां भोगाः । तस्याः पयो जायते । पयस आज्यं जायते— Nir. VIII.5.

Tanunapat is Agni according to Sakapuni ; waters are here called *tanu*, because they are spread in the atmosphere. Herbs and trees are produced from waters and this fire is produced from herbs and trees : अग्निरिति शाकपूणिः । आपोऽत्र तन्व उच्यन्ते । तता अन्तरिक्षे । ताभ्य ओषधिवनस्पतयो जायन्ते । ओषधि वनस्पतिभ्य एष जायते । तस्यैषा भवति । See तनूनपात्पथ०—X.110.2; Nir. VIII.5.

(b) Narasamsa is sacrifice, according to Katthakya; seated men (नराः) praise (√शंस्) gods in sacrifice; नराशंसो यज्ञ इति कात्थक्यः । नरा अस्मिन्नासीनाः शंसन्ति. But narasamsa is fire according to Sakapuni; "he is to be praised by men; अग्निरिति शाकपूणिः । नरैः प्रशस्यो भवति। See नराशंसस्य महिमान०—X.110.3;—Nir. VII.6. (iii) *Ilah* or *Idah* (ईळाः) is derived from √ईड्, meaning to praise or from इन्ध्, to kindle : ईळईडेः स्तुति कर्मणः, इन्धतेर्वा। See आजुह्वान ईड्यो—X. 110.3; Nir. VIII.7. (iv) **Barhih** (grass) is so called from growing rapidly; बर्हिः परिबर्हणात्; see प्राचीनं बर्हिः—X.110.4. (The grass in the eastern direction is strewn at the day break),—Nir. VIII.8.

(v) **Devir-dvarah,** देवीर्द्वारः—Here द्वारः (dvarah), door, is derived from √जु, to press forward, or from द्रु, to move, or from the causal of वृ, to exclude : द्वारो जवतेर्वा, द्रवतेर्वा, वारयतेर्वा; see व्यचस्वती0—X.110.5 for the word देवीर्द्वारः—Nir. VIII.9 (vi) **Usasa-nakta,** उषासानक्ता=days and nights= अक्तोष्पसः—VII.39.2 Nir. V.28; Usa or dawn, is so called because it shines (√vas, √वस्); it is the time subsequent to night (उषाः कस्मात् । उच्छतीति सत्याः । रात्रेरपरः कालः see रात्र्युपसंयोनिमारैक् (I.113.1)—Nir. II.18).

The word *nakta* is a synonym of night: it anoints beings with dew; or else it is called night, because its colour is indistinct: (नक्तेति रात्रिनाम । अनक्ति भूतान्यवश्यायेन । अपि वा नक्ताव्यक्तवर्णा. See, आ सुष्वयन्ती यजते उपाके उषासानक्ता—X.110.6, Nir. VIII. 10).

(vii) **Daivya-hotara,** दैव्या होतारा=daivyau-hotarau; it means the two divine sacrificers, this, the terrestrial, and that, the atmospheric Agni (दैव्या होतारा दैव्यौ होतारौ अयं चाग्निरसौ च मध्यमः । see दैव्या होतारा प्रथमा०—X.110.7; Nir. VIII.11).

(viii) Tisro- devih, तिस्रोदेवीः, means the three goddesses, Bharati, Ila and Sarasvati; तिस्रोदेवीर्बर्हिः—X.110.8; Nir. VIII.12. The Sun is called *Bharata*, भरत, and hence its light is called *bharati*, भारती ।

(ix) Tvastṛ, त्वष्टृ; it is so called because it pervades quickly (according to etymologists); it may be derived from √त्विष्, meaning to shine, or from त्वक्ष्, meaning to do (त्वष्टा तूर्णमश्नुत इति नैरुक्ताः । त्विषेर्वा स्यात् । दीप्तिकर्मणः । त्वक्षतेर्वा स्यात् । करोति कर्मणः । See त्वष्टारमिह यक्षि विद्वान्—X.110.9; Nir. VIII.13).

(x) **Vanaspatih,** वनस्पतिः ; he is so called "the lord of forests", because he is the protector or benefactor of forests.

Vanam, वनं=forest, is derived from √वन्, to win (वनस्पत इत्येनमाह । एष हि वनानां पाता वा पालयिता वा । वनं वनोतेः—Nir. VIII. 3; see मेधन्तु ते० II.37.3. Now, who is the lord of forests or herbs ? It is the sacrificial post, यूप yupa, says Katthakya; but "it is Agni" says Sakapuni(तत्को वनस्पतिः । यूप इति कात्थक्यः । अग्निरिति शाकपूणिः—Nir. VIII. 17; see अञ्जन्ति त्वामध्वरे देवयन्तो वनस्पते—III.8.1

(xi) Svahakṛti, स्वाहाकृति or consecrations by saying "hail"; they are so called because the word "*Svaha*, स्वाहा, is uttered in them; or speech herself said, "Well, ho !" or one addresses himself, or one offers oblation consecrated with *Svaha* ("hail !") (स्वाहाकृतयः । स्वाहेत्येतत्सु आहेति वा । स्वा वागाहेति वा । स्वं प्राहेति वा । स्वाहुतं हविर्जुहोतीति वा ; See स्वाहाकृतं हविरदन्तु देवाः —X. 110.11.

For *Apri* hymn, see also Av. V.12, and Yv. XXIX. 25—36.

4. **Abhijnu,** bending on knees; upon their knees (अभिज्ञ विदुषां सन्निधौ कृते अभिमुखे जानुनी येस्ते—*Daya.*; अभिगत जानुकं—*Sayana*).

7. **Vipra yajnesu manusesu karu manye**—I am minded to adore you two sages, the ministrants at sacrifices of men (*Wilson*); I am minded to adore you two, men and women of intelligence, the specialists of arts and crafts at the good acts of public activity of men (विप्रा विप्रौ मेधाविनौ स्त्रीपुरुषौ यज्ञेषु सत्सु कर्मसु मानुषेषु मनुष्य सम्बन्धिषु कारू शिल्पविद्याकुशलौ पुरुषार्थिनौ मन्ये—*Daya.*).

8. **Devaih Manusyebhih**, with gods and men; *gods* are those excellent persons who abide by truth, and men are those who abide by untruth; (सत्यमेवदेवा अनृतं मनुष्याः—S. Br. I.1.1.4; देवैः सत्यवादिभिर्विद्वद्भिः; मनुष्येभिः अनृतवादिभिर्जनैः—*Daya.*).

10. **Vanaspate**, the protector or Lord of *vana*, herbs, forests, or rays, i.e. the sun, or an enlightened person (वनस्पते वनानां किरणानां पालक सूर्य इव विद्वान्—*Daya.*).

11. **Aditih suputra svaha**, hail the Aditi, the mother of excellent sons with respects (अदितिः माता सुपुत्रा शोभना पुत्रायस्याः सा स्वाहा सत्यक्रियया—*Daya.*)

Hymn-3

1. **Ṛtava**, the observer of truth (ऋतावा यज्ञवान् सत्यवान् वा—*Sayana*); the discriminator of truth or water (ऋतावा सत्यस्य जलस्य वा विभाजकः—*Daya.*).

2. **Yavase**, upon the forage; on the food or grass(यवसे घासे—*Daya; Sayana*) See also I.38.5; V.9.4; 53.16, VI.2.9; VII.3.2; 87.2; X.25.1; 99.8; 100.10; 115.2.

3. अच्छा=अच्छ (अन्तसंहितायामिति दीर्घः —*Panini* VI.1.70).

4. **Pajah**, strength (पाजः बलं; Nigh, II.9); lustre (पाजः तेजः —*Sayana*).

7. **Satam purbhih ayasibhih**, hundred cities or fortifications of iron (पूर्भिः नगरीभिः आयसीभिः अयसः निर्मिताभिः —*Daya.*).

10. **Vatema**, may possess or be favoured with (वतेम सम्भजेम । अत्र वर्णव्यत्ययेन तस्यस्थाने तः ; वतेम=वनेम—*Daya.*; सम्भजेमहि—*Sayana*).

Stotṛbhyo gṛnate, for the praiser; for the householder (स्तोतृभ्य· ऋत्विग्भ्यः गृणते स्तावकाय—*Daya.*; स्तोतृभ्यः उद्गातृभ्यः गृणते शंसते—*Sayana*).

Hymn-4

For verses 7 and 8, see Nir. III.2 and III.3 respectively.

2. **Sam yah vana yuvate**, one who attacks the forests (*Wilson*; यः अग्निः शुचिदन् दीप्तदन्तः वना वनानि संयुक्ते आत्मना संयोजयति—*Sayana*; वना वनानि किरणानि सूर्यं इव युवते युनक्ति—*Daya.*).

Suci-dan, the bright-toothed (शुचिऽदन् दीप्तिदन्तः—*Sayana*; पवित्रदन्तः—*Daya.*).

4. **Sahasvah**, full of strength; mighty (सहस्वः प्रशस्तबलयुक्त—*Daya.*, vocative). See also *sahasavan*, सहसावन् in verse 6 of this hymn.

7. The treasure of the stranger is indeed to be avoided; may we be masters of eternal wealth. (The child) begotten by another is no son; he is so far the fool only. O Agni, do not corrupt our paths.

Rekna, रेक्ण, is a synonym of wealth; it is left by the deceased (√रिच्). May we be masters of eternal wealth of the parental property.

The word *Sesas*, शेपस्, is a synonym of offspring; this is what remains of the deceased. That is a child for the fool; i.e., insane only (परिहर्तव्यं हि नोपसर्तव्यम् । अरणस्य रेक्णः अरणोऽपार्णो भवति । रेक्ण इति धन नाम । रिच्यते प्रयतः । 'नित्यस्य रायः पतयः स्याम' । पित्र्यस्येव धनस्य । न शेपोऽग्ने अन्य जातमस्ति । शेप इत्यपत्य नाम । शिष्यते प्रयतः । अचेतयमानस्य तत्प्रमत्तस्य भवति । मा नः पथो विदुदुष इति—Nir. III.2.)

Aranasya, of the one in which there is no conflict (अरणस्य अविद्यमानो रणः संग्रामो यस्मिंस्तस्य —*Daya.*); of the one not in debt (अरणस्य अनृणस्य —*Sayana*, who also quotes Nir. III. 2 and gives the alternative meaning).

8. "The stranger, however delightful, should not be adopted, begotten in another's womb; he should not be regarded (as one's own) even in thought. To his own abode, he certainly goes back. Let the new (hero) impetuous and irresistible, come to us." On this the Nirukta comments : The stranger should never be adopted, although he may be the most delightful man The child begotten in another's womb should not be regarded as "this is my son", even in thought. Now he goes back to the same abode from whence he came. *Okah* (ओकः) is used as a synonym of abode or dwelling-place. Let the newly-born (hero),

impetuous, i.e. swift and overpowering his rivals, come to us; he alone is the real son (न हि ग्रहीतव्यो अरणः सुसुखतमोऽपि । अन्योदर्यो मनसापि न मन्तव्यः । ममायं [पुत्रः] इति । अथ स ओकः पुनरेव तदेति यत आगतो भवति । ओक इति निवास नामोच्यते । एतु नो वाजी वेजनवान् । अभिषहमाणः सपत्नान् । नवजातः स एव पुत्र इति—Nir. III.3).

Aranah, not one pleasing or delighting (अरणः अरममाणः —*Sayana*; *Daya.*).

The verses 7 and 8 prohibit the practice of adoption, and confine inheritance either to direct descent through a son, or to collateral descent through the son of a daughter:—Nir. III. 3; the verse is considered as an explanation of the preceding, the drift of the two being the preference of lineal male descent.—*Wilson.*

9. **Vanusyatah**, of those who beg (वनुष्यतः याचमानान्—*Daya.*); against the malignant (वनुष्यतः हिंसकात्—*Sayana*).

10. This is the repetition of the verse VII.3.10, the last verse of the previous hymn.

Hymn-5

1. **Amrtanam**, of immortals like the souls or the *Prakrti*, the primordial matter (in the causal form) (अमृतानां नाशरहितानां जीवानां प्रकृत्यादीनां वा—*Daya.*; of gods, देवानाम्—*Sayana*).

Vaisvanarah, fire of the universal usage (वैश्वानरः विश्वनरहितोऽग्निः —*Sayana*; विश्वेषु नरेषु राजमानः —*Daya.*); the cosmic power.

2. **Stiyanam**, of waters (स्तियानां अपाम् जलानाम्; स्तिया आपो भवन्ति स्त्यायनादिति, *Stiyah* means waters, so called from being collected together Nir. VI.17; *Daya.*; *Sayana*).

3. **Purave**, for man (पूरवे मनुष्याय—*Daya.*; for the king, राज्ञे—*Sayana*). According to Wilson, the word occurs as an epithet of Sudas, one who fills or satisfies with offerings. See also पुरोवच्चिन् पुरुकुत्साय दर्दः बर्हिर्नयत् सुदासे ।—I.63.7).

4. **Vaisvanara**, fire; the leader of people (वैश्वानरः कस्मात् । विश्वान्नरा-

न्यति । विश्व एनं नरानयन्तीतिवा—he leads all men, or all men lead him, or else, *Vaisvanara* may be a modified form of *Visvan-ara*, i.e. who pervades all created beings.—Nir. VII.21; *Sayana*); world-citizen.

5. **Krstinam,** of the cultured persons; of persons in general (*Krstayah*, कृष्टयः —मनुष्य नाम;Nigh. II.3—*Daya.*); of people(प्रजानां—*Sayana*).

Haritah, cardinal directions (हरितः दिशः —*Daya.*; हरित्=दिङ् नाम—Nigh. I.6); horses (हरितः अश्वाः—*Sayana*).

Ghrtacih, nights (घृताचीः रात्रयः —*Daya.*; घृताची=रात्रिनाम—Nigh. I.7); accompanied by butter and other oblations (घृताचीः घृतमञ्चन्त्यः । हविषा सहिता इत्यर्थः—*Sayana*).

Dhunayah, dispensers of iniquity (धुनयः पापं धुन्वानाः—*Sayana*); airs or winds; breaths (धुनयः वायवः —*Daya.*). (*Dhunih*, shaker is derived from √धू to shake; and hence wind also. Nir. V.12; X.89.5).

Vaisvanaram, pertaining to Visvanara, विश्वनर (वैश्वानर विश्वनर हितं —*Sayana*); the one enlightened like fire (अग्निमिव —*Daya.*).

7. **Vyoman** (विऽओमन्), all-pervading like sky (व्योमन् व्योमवद् व्यापके—*Daya.*); in the midspace, in the heaven (अन्तरिक्षे —*Sayana*) [cf. ऋचो अक्षरे परमे व्योमन्—I.164.39; *parame*, the highest].

8. **Jatavedah,** all-knowing, knower of all that is born; epithets for Agni, which is also known as *Vaisvanara*.

Hymn-6

1. **Darum Vande,** I salute the demolisher (of cities) (दर्तारं पुरां भेत्तारं वन्दे—*Sayana*); the demolisher of pains (दुःख विदारकं—*Daya.*).

Samrajah, the universal sovereign (सम्राजः सर्वस्य भुवनस्येश्वरस्य—*Sayana*).

Vandamanah asurasya prasastim pumsah, glorifying the excellence of the powerful male.

Asurasya, of the strong one (असुरस्य बलवतः —*Sayana*); of the one

strong as clouds (असुरस्य मेघस्येव वर्त्तमानस्य—*Daya.*).

2. **Purandurasya,** the demolisher of the cities of enemies (पुरन्दरस्य शत्रूणां पुरां विदारकस्य—*Daya.*; पुरां दारयिता—*Sayana*).

For *Puramdara*, see पुरम्ऽदर—I.102.7, VIII.1.7; पुरम्ऽदरः—II.20.7; III.54.15; V.30.11; VIII.1.8; 61.10; पुरम्ऽदरम्—VI.16.14; VIII.61.18; पुरम्ऽदरस्य—VII.6.2; पुरम्ऽदरा—I.109.8.

4. **Sacibhih,** by speech; by words (शचीभिः उत्तमाभिर्वाग्भिः —*Daya* ; शची=वाङ्नाम, Nigh. I.11; शचीभिः ताभ्यो दत्ताभिः प्रज्ञाभिः—*Sayana.*; by the benefits (*Wilson*).

5. **Nahusah,** Lord bound by discipline, eternal law or truth (नहुषः सत्येबद्धः —*Daya.*; *Nahusa*, the name of a king—*Sayana*).

Other references for *Nahusa* are : नहुषः—I.122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7; नहुषस्य—I.31.11; V.12.6; नहुषा—VI.26.7; नहुषे—VIII.46.27; नहुष्यस्य—X.63.1; नहुष्याणि—IX.88.2; नहुष्येभिः —IX.91.2.

According to Nigh. II.3, *Nahusah*, नहुषः, is a synonym of man. Dayananda in his commentary on I.31.11 writes : नहुषस्येत्यत्र सायणाचार्येण नहुष नामक राजविशेषो गृहीतस्तदसत् । कस्याचिन्नहुषस्येदानीं तम त्वाद् वेदानां सनातनत्वात्तस्य गाथात्र न संभवति । निघण्टौ नहुषस्येति मनुष्यनाम्नः प्रसिद्धेश्च; i.e., Sayana's contention that Nahusa is the name of a king is not admissible, since the Veda deals with eternal topics, and not the historical facts; Dayananda agrees with Yaska.

Yahvah, the great one (यह्वः महान्—*Daya.*).

Dehyo anamayat, has bowed or humbled; baffled the devices of the asuras, learning the sciences of the asuras (देह्यः देहीरूपचिताः आसुरीविद्याः—*Sayana*; देह्यः उपचेतु वर्धयितुं योग्यः अनमयत् दुष्टान् नम्रान्कारयेत्—*Day a*).

7. **Samudrat avarat,** समुद्रात् अवरात्, from the lower firmament; may mean "from earth."

(Samudrat) a parasmat, समुद्रात् आपरस्मात्, from the upper firmament;

may also mean "from heaven."

Hymn-7

1. भवा=भव (भत द्व्यचोऽतस्तिङ इति दीर्घः —*Panini* VI. 3.134)

3. **Yavisthah**, O the most youthful (यविष्ठ अतिशयेन यौवनं प्राप्त: —*Daya*; हे युवतमा अग्ने—*Sayana*); an epithet for fire.

4. **Ṛtava**, the follower or observer of natural truth, (ऋतावा ये ऋतं सत्यमेव वनति सम्भजति सः —*Daya*.; the celebrator of sacrifice; the performer of rites (ऋतावा यज्ञवान् —*Sayana*)

5. **Brahma**, the seer who knows all the four Vedas (ब्रह्मा चतुर्वेदवित्—*Daya*.); the directing priest (ब्रह्मा परिवृढ: —*Sayana*).

Hota, the ministrant priests.

6. **Aram=alam.** अरम्=अलम्, पर्याप्तम्, befitting.

Mantram, thought; the prayer, the commendation (मंत्रं स्तोत्रं स्तुत्यं वा —*Sayana*; मंत्रं विचारं —*Daya*.).

7. **Vasisthah**, the most celebrated devotees, or dwellers (वसिष्ठा: अतिशयेन वसव: —*Daya*.).

Sahasah Sunah, the son of strength (सूनः सत्पुत्र:, सहस: बलिष्ठस्य—*Daya*.); नू=नु (ऋचितुनुघमक्षुतङ्‌ कुत्रोरुष्याणाम्—*Panini* VI.3.132).

Hymn-8

1. **Ghṛtena**, by the butter; by the water; by the lighter (घृतेन प्रदीपनेनोदकेनाज्येन वा—*Daya*.).

2. **Mandrah**, the giver of delight (मन्द्र: आनन्दयिता—*Daya*.; मदयिता—*Sayana*).

Kṛsnapavih, the one epuipped with sharp-cutting implements (कृष्ण

पथि: कृष्णोविलेय; पथि: मत्वास्त समूहो यस्य—*Daya.*); the dark-pathed; fire that leaves black traces (कृष्ण मार्गोऽग्नि: —*Sayana*).

4. **Purum,** an *asura* of the name Puru (पूरुं पूरुनामकमसुरम्—*Sayana*); the one who affords protection; the chief of an army (पूरुं पालकं सेनापतिम्—*Daya.*).

6. **Dvibarhah,** the one possessing two eminences—(1) learning and (ii) humility (द्विबर्हा: द्वाभ्यां विद्या विनयाभ्यां बर्हः वर्धनं यस्य स: —*Daya.*; द्विबर्हा द्वयो: स्थानयो: परिवृढ:। मध्यमे च स्थान उत्तमे च; द्विबर्हा: द्वाभ्यां विद्या कर्मभ्यां बृहन् परिवृढो द्वयो: स्थानयो—द्युलोकयोर्महान् वा —*Sayana*). According to Nir. VI.17 the word means the one who is great in two, i.e. the atmospheric and the celestial regions.

7. The repetition of the verse VII.7.7.

Hymn-9

For verse 6, see Nir. VI.17

1. **Jarah,** the waster, the illegal lover; fondler; here it means the sun, who caresses the night (जार: रात्रेर्जरयिता सूर्य: —*Daya.*; जार: सर्वेषां प्राणिन जरयिता—*Sayana*).

2. **Paninam,** of the traders (पणीनां स्तुत्यव्यवहारकर्त्तृणां—*Daya.*; also the *asuras* called *Panis*, पणीनां असुराणां—*Sayana*).

Ramyanam, of nights (राम्येति रात्रिनाम—Nigh. I.7)

3. **Amurah=amudhah** (अमूर:=अमूढ:; वर्णव्यत्ययेन ढस्य स्थाने र: —*Daya.*); unperplexed.

Aditih, one like the father (अदिति: पितेव वर्त्तमान: —*Daya.*) ; elevated (*Wilson*); अदिति: अदीनः —*Sayana.*

Vivasvam,resplendent (विवस्वान् दीप्तिमान्—*Sayana*; resplendent like the sun, सूर्य इव—*Daya.*).

Atithi, a guest; a guest of honour; the learned and respectable

(यतिवि: यतिपिवत् पूज्य: —*Sayana*; पाप्तो विद्वान् इव—*Daya.*).

Apamgarbhah, the embryo of waters; embryo in the firmament (अपां अन्तरिक्षस्य मध्ये गर्भ:। गर्भ इव वर्तते—*Daya.*).

4. Gavah, the rays (गाव: किरणा: —*Daya.*); praises (गाव: स्तुतय: —*Sayana*).

Bhanuna, with resplendence (भानुना तेजसा—*Sayana*); by the rays (भानुना किरणेन—*Daya.*).

5. अच्छा=अच्छ (संहितायामिति दीर्घ: —*Panini* VI.1.70)

Sarasvatim, divine speech full of knowledge or learning (सरस्वतीं विद्या सुशिक्षायुक्तां वाचम्—*Daya.*).

Marutah, to men; to mortal beings (मरुत: मनुष्यान्—*Daya.*).

Apah, actions (अप: कर्माणि—*Daya.* ; अप:=waters).

6. Jarutham, this means a hymn; it is derived from the root √गृ to invoke : addressing this hymn, sacrifice to the wise one for wealth (जरूथं गरूथं गृणातेः —Nir. VI.17): Addressing the hymn, sacrifice to the wise one for wealth.

Hymn-10

1. Harih, the absorber (हरि: हरणशील: —*Daya.* ; receiver of oblations (हरि: हविषां प्रेरक:—*Sayana*).

3. अच्छा=अच्छ (Panini VI.1.70).

4. The terms used in the verse are Indram (इन्द्रं विद्युतम्).

Agne (अग्ने पावक इव विद्वन्), *Vasubhih* (वसुभि: पृथिव्यादिभि:); *rudram* (रुद्रं जीवात्मानम्), *rudrebhih* (रुद्रेभि: प्राणैस्सह), *adityebhih* (आदित्येभि: संवत्सरमासै:).

Aditim (अदितिं अखण्डितां काजविद्याम्), and *brhaspatim* (बृहस्पतिं बृहत्या ऋग्वेदादि

वेदवाच: पालकं परमात्मानम्—*Daya*.)

5. **Ksapavan,** the one presiding over nights, the ruler of nights (क्षपावान् बह्व्य: क्षपा रात्रयो विद्यन्ते यस्मिन् स: —*Daya*. ; रात्रिमान्—*Sayana*).

Hymn-11

2. **Barhih,** the knowledge or enlightenment (बर्हि: उत्तमं वर्धकं विज्ञानम् —*Daya*.).

3. **Trih,** the three, three days; in the three savanas, morn, midday and evening (त्रि: त्रिवारम्—*Daya*. ; त्रिषु सवनेषु—*Sayana*).

5. **Indra-jyesthasah,** the persons amongst whom the resplendent king is the supermost (इन्द्र ज्येष्ठास: इन्द्रो राजा ज्येष्ठो येषान्ते—*Daya*.) ; the gods among whom Indra is the chief (इन्द्रे प्रमुखादेवा: —*Sayana*).

Hymn-12

1. **Urvi,** of the extensive (उर्वी विस्तीर्णयो: —*Sayana*; महत्यो: —*Daya*.).

2. **Duritani,** evils, sins (दुरितानि दुराचारणानि—*Daya*.).

Avadyat, reproach (अवद्यात् निन्दनीयात्—*Daya*.).

3. **Vasisthah,** most celebrated sages (वसिष्ठा: सकलविद्यास्वति शयेन वासकर्त्तार:, those who always love to devote to studies—*Daya*.).

Hymn-13

1. **Barhisi,** inner consciousness; in the committees (बर्हिषि सभायाम्—*Daya*.); on the sacred grass (*Wilson*).

Bhare, in the conflict or battle (भरे संग्रामे—*Daya*., Nigh. II.17); also I fill, I present (भरे भरामि—*Sayana*).

Yataye, for the Sannyasin (यतये यतमानाय संन्यासिने—*Daya*.) ; for the granter (यतये दात्रे—*Sayana*).

Matinam, in the midst of men (मतीनां मनुष्याणां मध्ये—*Daya*); of the desires (मतीनां अभिमतानां कामानाम्—*Sayana*).

2. **Abhisasteh**, from malevolent foes (अभिशस्तेः अभिशंसकात् शत्रोः —*Sayana*); from the self-conceit (अभिशस्तेः आभिमुख्येन स्वप्रशंसां कुर्वतो दम्भिनः —*Daya.*).

Hymn-14

1. **Namasvinah**, we the possessors of food or adorations (नमस्विनः नमोऽन्नं सत्कारो वा विद्यते येषां ते—*Daya.*; laden with oblations, हविष्मन्तः —*Sayana*).

3. **Vesat-Kṛtim**, a pious or sacred action (वषट् कृति सत्यक्रियां—*Daya.*) sanctified oblations (वषट् कृति हविः —*Sayana*).

For *vasat*, see the following :

वषट्, vasat—VII.99.7 ; 100.7 ; X.115.9 ;

वषट्कृतम्, vasat-kṛtam—I.162.15; II.36.1; X.17.12 ;

वषट्कृतस्य, vasat-kṛtasya—I.120.4 ;

वषट्कृताः, vasat-kṛtah—VIII.28.2 ;

वषट्कृतिः, vasat-kṛti—I.14.8 ;

वषट्कृतिम्, vasat-kṛtim—I.31.5; VII.14.3; 15.6.

Vasat, वषट्, may be derived from √वह्, *vah*, cf. *vat* (वट्) and vausat, वौषट्. *Vat* is an interjection or exclamation used in sacrificial ceremonies along with *Svaha*, see Tait. Sam. III.2.8: To the flying eagle, *Svaha*, *vat* ! To the support, the law, *Svaha*, *Vat* ! etc.

Vausat, वौषट्, is probably a lengthened form of *Vasat*, वषट्, which is also an exclamation or formula used on offering an oblation to the *deva* and the *pitṛ* with fire. These are the exclamations uttered by the *hotṛ* priest at the end of the sacrificial verse; on hearing which the *adhv*[illegible] अध्वर्यु, priest casts the oblation offered to the deity into the fire: it is

joined with a dative, e.g. पूष्णे वषट्. The exclamation occurs with Kr̥ (कृ) in the Vedic literature (वषट् करण), the utterence of *Vasat*; वषट्कर्तृ, the priests who make the oblation with *vasat* ; वषट्कार, the exclamation *vasat* (also personified as a deity); also *vasatkr̥ta*, वषट्कृत, offered in fire with *vasat*; *vasatkr̥ti*, वषट्कृति etc.

Hymn-15

1. **Upasadyaya milhuse**; of him who bears to us the nearest relationship (used for the fire) (उपसद्याय उपसदनीयाय मीळ्हुषे कामानां वर्षित्रेऽग्नये इत्यर्थः—*Sayana*; उपसद्याय समीपे स्थापयितुं योग्याय मीळ्हुषे वीर्य्येण सत्योपदेशेस्सेचकाय —*Daya.*).

The words derived from *milhuh* are :

मीळ्हुःक्षत्राय—I.43.1.

मीळ्हुषः—I.155.4, VII.16.3 etc.

मीळ्हुषां—VIII.20.3.

मीळ्हुषी—V.56.9

मीळ्हुषे—I.122.1; 136.6 etc.

मीळ्हुष्मतीऽइव—V.56.3

मीळ्हुष्मन्तः—VI.50.12.

Midhustama (मीढुष्=मीळ्हुष्) means most bountiful or liberal and *midhusmat* (मीढुष्मत्) means bountiful, liberal or kind. In mythology, *midhusa*(मीढुष) is the name of a son of Indra by Paulomi. *Midhusi* (मीढुषी) is the name of a Devi (the wife of Isana, ईशान)—*Apastamba Gr.*

2. **Panca-carsanih**, five classes of people (*cf. panca-janya*, deva, pitr̥, manusya, gandharva and asura (पञ्चचर्षणीः पञ्चजनान् मनुष्यान्—*Sayana*).

3. Vedah, wealth (वेदः धनम्—*Daya.* ; *Sayana*; Nigh, II.10).

8. यच्छा = यच्छ (द्व्यचोऽतस्तिङ इति दीर्घः—*Panini* VI.3.134).

9. **Havyadatim,** the yajamana; donor of the oblations (हव्यदाति हव्यानि ददातीति हव्यदातिर्यजमानः—*Sayana*; see also यजमानो वै हव्यदातिः—S.Br.I.4.1.24).

Sudaya, encourage, inspire to work (सूदय कर्मसु प्रेरय—*Sayana*); destroy (सूदय विनाशय—*Daya.*).

10. **Asvya,** appearing amongst prominent ones (अश्व्या महत्सु भवानि—*Daya.*) ; also means of transport (अश्व्या अश्वात्मकानि—*Sayana*).

This is a term of frequent occurrence in the Ṛgveda :

Asvyah, अश्व्यः —I.32.12; 74.7; VIII.46.21; 66.3

Asvyam, अश्व्यम्—I.112.10; 117.22; 119.9; IV.28.5; V.52.17; 61.5; VII.92.3 etc.

Asvyasya, अश्व्यस्य—IV.41.10; VIII. 24.14; 46.22

Asvya, अश्व्य—V.79.7 ; VII.16.10; 67.9 ; VIII.27.6; 34.14.

Asvyanam, अश्व्यानाम्—VIII.25.23

Asvyani, अश्व्यानि—VI.44.12 ; VII.18.19

Asvye, अश्व्ये—VIII.13.22

Asvyena, अश्व्येन—X.87.16

Asvyaih, अश्व्यैः—VI.60.14; VIII.73.14; 15

The term means anything pertaining to horse or a quick transport. Dayananda explains the term according to the contexts :

Asvyam, अश्व्यं अश्वेषु भव (शिरः) I.117.22; तुरङ्गेषु वेगादिषु वा साधुं (वीरजनं)—I.112.10; अश्वेषु व्याप्तविद्येषु साधु (मनः=विज्ञानं)—I.119.9;—अश्वेभ्योहितं (राधः=धनं) Yv. XXVII.27; *Asvyah*, अश्व्यः अश्वेषु आशुगच्छत्सु साधुस्त्वन्त वेगकारी (विद्वज्जनः)—

I.74.7; योऽश्वेषु वेगादिगुणेषु साधुः (वीरजनो मेधो वा)—I.32.12; *Asvya*, अश्व्या=महत्सु भवानि (राधांसि=धनानि)—VII.16.10; अश्वेभ्योहितानि (राधांसि=धनानि)—VII.79.7.; Asvyani, अश्व्यानि=अश्वानां महतामिमानि (शीर्षाणि=शिरांसि—VII.18.19. (अश्वमाव्यात् साध्वर्थे भवार्थे वा यत् प्रत्ययः)

Sravasah, reputation, fame; also food (श्रवसः अन्नस्य—*Daya.* ; यशसः —*Sayana*).

Hymn-18

For verses 5, 15 and 21, see Nir, VI.6; VII.2 and VI.30 respectively.

1. **Gavah**, instincts of wisdom (also cows, गावः धेनवः —*Daya.*).

Asvah, vital powers (also horses, अश्वाः महान्तस्तुरङ्गाः —*Daya.*).

Pitarah, parents; those who bring up like the seasons (पितरः ऋतव इव पालयितारः—*Daya.*).

2. **Pisa**, by money, silver coin or rupee, or gold (पिशा रूपेण—*Daya.*; रूपेण हिरण्यादिना वा—*Sayana*; *rupa* may also mean beauty).

पिशा=हिरण्य=उष्ट्र=sheep or camel, along with terms like गोभिः and अश्वैः, cows and horses.

The word *hiranyam* (हिरण्यम्) may mean camel or sheep cf. Three are the names, the camel bears; *hiranya* is one of them, he said; त्रीण्युष्ट्रस्य नामानि । हिरण्य इत्येके अब्रवीत—*Kuntapa* Hymn of the AtharvaVeda XX.132. 13.14; it is more natural to interpret the word *hiranyam* in the Katha Upanisad as sheep or camel, and not gold in the lines; शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्ति हिरण्यमश्वान्—*Katha*, I.1.23.

3. **Sarman**, in the house (शर्मन् गृहे—*Daya.* ; Nigh. III.4); in comfort and happiness(शर्मन् शर्मणि सुखे—*Sayana*).

4. **Vasisthah**, the celebrated sage (also अतिशयेन वसुः, an immense wealth—*Daya.*).

Anhasah, out of iniquity (अंहसः दुष्टाचरणादपराधाद्वा—*Daya.*; पापात्—*Sayana*).

6. **Vasat-kṛtim,** see VII.14.3; सत्क्रियां, an exclamation of respect.

7. **Suviram,** the righteously glorified (सुवीरं शोभना वीरा यस्मात्तम्—*Daya.*); कल्याण-स्तोतृकम्—*Sayana.*).

9. **Dhitibhih,** by fingers (धीतिभिः अङ्गुलिभिः—*Daya.*; Nigh. II.2); by praises; by noble actions (धीतिभिः कर्मभिः—*Sayana*).

Up aksara, perpetual, undecaying, everlasting (अक्षरा क्षयरहिता स्तुतिरूपा अस्मदीया वाङ् त्वाम्; उपयाति च—*Sayana*); alphabet, letter (अक्षराण्यकारादीनि—*Daya.*).

Sahasrini, thousandfold (सहस्रिणी सहस्राण्यसंख्याता विद्याविषया विद्यन्ते यस्यां सा—*Daya.*).

11. **Isanah,** the Lord of the entire world (ईशानः ईषणशीलः समर्थः—*Daya.*).

Hymn-16

For verse 1, see Nir. III.21.

1. **Namasa,** by respect or by food (नमसा अन्नेन सत्कारादिना वा—*Daya.*); by prayer (नमसा स्तोत्रेण—*Sayana*).

Napatam, the son (नपातं पुत्रं—"सूनुः नपात्" इत्यपत्यनामसु पाठात्—*Sayana*; Nigh. II 2; unperishable in energy (ऊर्जः पराक्रमस्य नपातं अविनाशं—*Daya.*).

Ena vo agnim, एना वो अग्निं, with this (एना), to us, O Agni! (Nir. III.21)—*Aya* (अया) and *ena* (एन) are synonyms of reference (अयैनेन्युपदेशास्य); *ena* for the neuter gender, as in the present case; and *aye* for the feminine; अयाते अग्ने समिधा विधेम IV.4.15. With *this* (अया) faggot, we worship thee, O Agni (IV.4.15).

2. **Yojate visva-bhojasa,** may he harness protecting (steeds) (विश्वभोजसा विश्वस्य पालयितारावश्वौ *or* विश्वस्य रक्षकेण योजते युज्यते—*Sayana*). The two

steeds or the motive powers are water and fire (मम्याविव यसाग्नी; विश्वभोजसा विश्वस्य पालकौ—*Daya.*).

Susami, doer or accomplisher of great deeds (सुशमी शोभनकर्मा —*Daya.*).

Subrahma, adorable; the knower of the wisdom of all the four Vedas; or the possessor of immense food or wealth (सुब्रह्मा शोभनानि ब्रह्माणि धनान्यन्नानि यस्य, यद्वा सुष्ठु चतुर्वेदवित्—*Daya.*) or the adorable (सुब्रह्मा सुस्तुतिः —*Sayana*).

Yajnah, one worthy of honour (यज्ञः यष्टव्यः *Sayana*; पूजनीयः—*Daya*).

The verses 1 and 2 of this hymn occur in the blended form in the Yajurveda (Yv. XV.32-34) : (अरुणा अरुणौ रोगरहितौ साधू । विश्वभोजसा विश्वं भुजते तौ विश्वभोजसौ । सर्वस्य भोक्तारौ ॥ सुब्रह्मा ब्रह्मपदं सर्वर्त्विगुपलक्षणम् । शोभनो ब्रह्मा ऋत्विग्यत्र शुभऋत्विग्युक्तः । सुशमी । शमीति कर्मनाम । शोभनानि कर्माणि यत्रेति सुशमी शोभनकर्मवान्—*Mahidhara*).

Vasunam devam radho jananam—May the sacrificial wealth of worshippers (proceed to) that deity who is the giver of abundant food etc. (*Sayana*), and also may Agni, who harnesses etc. be regardful of the brilliant wealth of the worshippers amongst riches (*Sayana*).

Agni goes quickly where the worship of Vasus, Rudras and Adityas is celebrated and the sacrificial wealth of worshippers is offered (*Mahidhara*).

3. **Arusasah,** the flames, the fiery(अरुषासः ज्वालाः —*Daya.*; आरोचमानाः —*Sayana*).

5. **Pota,** the assistant priest; the one who sanctifies (पोता पवित्रकर्त्ता—*Daya.*).

Yaksi, conveying the oblations to Nature's bounties (यक्षि यजसि सङ्गच्छसे—*Sayana*).

Vesi, consume yourself; pervade (वेषि व्याप्नोसि—*Daya.*).

5. Sudase, faithful devotee (सुदासे सुष्ठु दातव्यव्यवहारे, one who is liberal as a donor—*Daya.*).

Sibhyum, for the voluntary worker (शिम्युं आत्मनः शिमि कर्म कामयमानं—शिमीति कर्मनाम—Nigh. II.1).

6. Purodah, progressive ; one preceding; of or the first giver (at solemn rites) (पुरोळाः पुरःसरः—*Daya.* ; पुरोगामी पुरोदाता वा—*Sayana*).

Turvasah, (glorious); see also earlier notes (तुर्वशः सद्योवशङ्करः, one who is readily brought under control —*Daya.*; name of a king—*Sayana*).

Yaksuh, approachable (यक्षुः सङ्गन्ता—*Daya.*) ; one experienced in yajnas or sacred rites (यक्षुर्यज्ञशील—*Sayana*).

Bhrgavah, men of mature wisdom (भृगवः परिपक्वज्ञानाः—*Daya.*).

Druhyavah, subduer or despiser of wicked and law-breakers; (द्रुह्यवः दुष्टानां निन्दकाः—*Daya.* ; a warrior (द्रुह्यवश्च योधाश्च).

7. Trtsubhyah, plunderers (तृत्सुभ्यः हिंसकेभ्यः—*Daya.*).

Aryasya, of noble persons (आर्यस्य उत्तमजनस्य—*Daya.*).

According to Sayana, the verse gives denominations of persons assisting at religious rites :

(i) Pakthasah, पक्थासः—the one who cooks of the butter offered in oblations (पक्त्वा हविषां पाचकाः—*Sayana*; पाकविद्याकुशलाः परिपक्वज्ञाना वा—*Daya.*).

(ii) Bhalanasah, भलानसः—speakers of that which is lucky (भलानसः भद्रवाचो; भलेति भद्रवाची—*Sayana*; भलाः परिभाषणीया नासिका येषान्ते—*Daya.*).

(iii) Alinasah, अलिनासः—not eminent by austerities (अलिनाः। तपोभिरप्रवृद्धा—*Sayana*; अलिनाः सुभूषिता नासिका येषान्ते—*Daya.*).

(iv) **Visaninah,** विषाणिनः, having black horns in their hands for the purpose of scratching (विषाणिनः कण्डूयनार्थं कृष्णविषाणहस्ताः दीक्षिता इत्यर्थः —*Sayana* ; विषाणमिव तीक्ष्णा हस्ते नखा येषान्ते—the one having sharp nails like horns—*Daya.*).

(v) **Sivasah,** शिवासः, the makers happy of all people by sacrifice and the like (शिवासः शिवाः यागादिना सर्वस्य लोकस्य शिवकराः। यागेन हि शिवं भवति लोकस्य —*Sayana*; मङ्गलकारिणः—*Daya.*).

8. **Parusnim,** the care-taker (परुष्णीं पालिकाम्—*Daya.*) ; the name of a river, *Parusni,* परुष्णी—X.75.5 (*Sayana*); see Nir. IX.26 (परुष्णी परुष्—पर्व परुषि पर्वाणि तद्वती पर्ववती ; that is, having joints; परुष्णः स्त्रियां परुष्णी छान्दसो ङीप् स्त्रियाम्) ; *Iravati* is called *Parusni,* i.e. having joints, (shining) winding (इरावतीं परुष्णीत्याहुः। पर्ववती-भास्वती-कुटिल गामिनी—Nir. IX.26).

14. **Anavah,** men (अनवः मनुष्याः—Nigh.II.3).

Druhyavah, despiser ; see verse 6; (द्रुह्यवः ये दुष्टानधार्मिकान् द्रुह्यन्ति जिघांसन्ति—*Daya.*).

Sastih sata sat sahasra sastih sat—Sixty-six thousand six hundred and sixty (66660) (षष्टिःशता=sixty hundred षड् सहस्रा six thousand; षष्टिः=sixty; अधिषड् with six more).

15. **Indrana etc. tṛtsavah vevisanah,** these Tṛtsus being active with Indra (Nir.VII.2).

Tṛtsavah, the plunderers; the killer of enemies (तृत्सवः शत्रूणां हिंसकाः —*Daya.*).

For *Tṛtsu,* see the following (all the references are from Book VII):

Tṛtsavah, तृत्सवः—VII.18.15; 19; 83.8

Tṛtsave, तृत्सवे—VII.18.13

Tṛtsubhih, तृत्सुभिः—VII.83.6

Tṛtsubhyah, तृत्सुभ्यः—VII.18.7; 33.5

Tṛtsunam, तृत्सूनाम्—VII.33.6; 83.4.

16. **Ksam**, earth; ground (क्षां=भूमिम्—Nigh. I.1.)

17. पेत्वेना=पेत्वेन (संहितायामिति दीर्घः —*Panini* VI.1.70).

18. **Bhedasya**, of one who breaks or separates; an unbeliever; a *nastika* or an atheist; or the name of an *asura*, hostile to Sudas (भेदं नास्तिकं भेदनामकं वा सुदासः शत्रुम्—*Sayana*); (विदारणं, भेदभावं वा—*Daya.*).

19. **Yamuna**; the regulator (यमुना नियन्तारः—*Daya.*); the name of a river (इन्द्रं यमुना प्रावत् अतोषयत्। तत्तीरवासी जनः सर्वोऽप्यतोषयदित्यर्थः, i.e. the dwellers on the *Yamuna* and the *Tṛtsus* glorified Indra when he killed *Bheda* in battle—*Sayana*). The word *Yamuna* occurs at three places in the Ṛgveda V.52.17; VII.18.19; and X.75.5.

Ajasah, people belonging to a district Aja, (अजासः अजाः जनपदाः—*Sayana*); the throwers of arms and ammunition (शस्त्रास्त्र प्रक्षेपकाः—*Daya.*); also see VI.55.6 (अजासः पुष्टिकर्त्तारः अश्वाः—*Daya.*).

Yaksavah, people of the *Yaksa* district (यक्षवः जनपदाः—*Sayana*; those ones who accompany; सङ्गन्तारः—*Daya.*)

Sigravah, people of Sigru district (शिग्रवः जनपदाः—*Sayana*); the one who speaks inarticulate words (शिग्रवः अव्यक्तशब्दकर्त्तारः—*Daya.*). The word occurs nowhere else in the Ṛgveda.

20. **Sambaram**, cloud; nescience (शम्बरं मेघं—*Daya.*). See other references: शम्बरम् I.51.6; 54.4; 59.6; 101.2; 130.7; II.12.11; IV.30.14; VI.18.8; 26.5; 43.1; 47.21; VII.18.20; IX.61.2; शम्बरस्य—I.103.8; II.14.6; 19.6; IV.26.3; VI.31.4; 47.2; VII.99.5; शम्बरहत्ये I.112.14; and शम्बराणि II.14.2.

21. **Parasarah**, the subduer of wicked (पराशरः दुष्टानां हिंसकः—*Daya.*);

see also VII.104.21. (These are the only two places where the word occurs.)

Parasarah means a seer, born from the old and exhausted Vasistha(पराशरः परागीर्णस्य वसिष्ठस्य स्थविरस्य जज्ञे;—the seer Vasistha surrounded by a hundred demons. (Nir. VI.30); Indra is called *parasara* also; he is the destroyer of other demons (इन्द्रोऽपि पराशर उच्यते । पराशातयिता यातूनाम्; for this see इन्द्रो यातूनामभवत्पराशरः—VII.104.21).

Parasara is mentioned with *Satayatu* and *Vasistha* in the Ṛgvedic hymn celebrating Sudas victory over the ten kings. According to the Nirukta (VI.30), he was the son of Vasistha but the epic version makes him a son of Sakti and grandson of Vasistha. Geldner (*Vedische Studiem* II.132) thinks that he is mentioned in the Ṛgveda along with Satayatu (शतयातु), perhaps his uncle and his grandfather Vasistha, as the three sages who approached Indra and won his favour for Sudas. He is erroneously credited with the authorship of the Ṛgveda by the *Anukramani* (*A. A. Macdonell* and *A. B. Keith*).

22. **Dva vadhumanta,** with two mares; with two wives (वधूमन्ता प्रशस्ते वध्वौ विद्येते ययोस्तौ—*Daya.* ; वधूमन्तः वधूसंयुक्तौ द्वौ, रथावपि—*Sayana*); the donor of two hundred cows, and of two chariots with two wives—*Wilson.*

Devavatah, one with divine or learned attributes (देववतः प्रशस्तगुण विद्वद्युक्तस्य—*Daya.*).

Devavanta is mentioned in a *Dana-stuti* ("Praise of Gifts") in the Ṛgveda, as the ancestor of Sudas, apparently his grandfather, or if *Paijavana* is accepted as Sudas' father, and Divodass as his grandfather, then this great-great-grandfather and father of Vadhryasva (वध्र्यश्व). The succession in the latter case would then be Devavanta→ Vadhryasva→Divodasa→Pijavana→Sudas (*A. A. Macdonell* and *A. B. Keith*).

Paijavanasya, of the kind-hearted; of Paijavana (पैजवनस्य वेदयुक्तस्य—*Daya.*); the one devoted to knowledge. The references of this word are VII.18.22; 23; 25, all the three in this hymn. *Paijavana*, according to historians means the descendent of *Pijavana.* It is the patronymic of Sudas (I.94.6; II.52; IV.9.3; VII.16.5; IX.67.22. It seems most pro-

bable that Pijavana intervened in the line of succession between Divodasa and Sudas, because the two kings have, according to tradition, quite different Purohitas, the former being served by the *Bharadvajas* as his priests, the latter by Vasistha and Visvamitra; this is more natural if they were divided by a period of time than if they had been, as is usually supposed, father and son. Geldner, however, identifies Divodasa and Pijavana. (*A. A. Macdonell* and *A. B. Keith*: Vedic Index).

Paijavanasya, of the one moving with speed (पैजवनस्य वेगयुक्तस्य—*Daya.*; also of the son of the one endowed with forgiveness or of the one who is considerate and kind-hearted (पैजवनस्य क्षमाशीलस्य पुत्रस्य—*Daya.*).

23. Krsaninah, the one who possesses immense gold (कृशनिन: कृशानं बहु हिरण्यं विद्यते येषान्ते—*Daya.* 'कृशनं=हिरण्यं=gold,' Nigh. 1.2.); one possessing gold ornaments (हिरण्यालंकारवन्त:—*Sayana*).

24. Yudhyamadhim, the war-monger; the enemy who gets infected with disease in war (युध्यामधि यो युधि संग्राम मामं रोगं दधाति तं शत्रुं—*Daya.*); name of an enemy (युध्यामधि युध्यामधिनामकं सपत्नं—*Sayana*).

The word occurs nowhere else in the Ṛgveda.

25. Divodasam, Lord divine; the giver of enlightenment (दिवोदासं विद्याप्रकाश दातारम्—*Daya.*).

Sudasah, faithful servant, the gift of learning (सुदास: उत्तम विद्यादान: —*Daya.*).

Paijavanasya, see earlier notes on this hymn (verses 22, 23) प्रयिष्टना=प्रयिष्टन (संहितायाम् —*Panini*. VII.1.70).

Hymn-19

1. Tigma-Sṛngah, one with sharp horns (तिग्मशृंग: तीक्ष्णशृंग:—*Sayana*) ; one with bright rays, penetrating as the horns (तिग्मशृंग: तिग्मानि तेजस्वीनि शृंगानि किरणा यस्य सूर्यस्य स:—*Daya.*). This refers to the Sun

Krstih, men, cultured men (कृष्टी: मनुष्या: —*Daya.*); also enemies (कृष्टी: शत्रुजनान् स्थानात—*Sayana*).

Gayasya, of the house (Nigh. III.4); of the wealth (Nigh. II.10; गयस्य गृहस्य धनस्य वा—*Sayanā*); of the child or son (गयस्य अपत्यस्य—*Daya.*; Night. II.2).

Vrsabhah, showerer of rain (वृषभः वृष्टिकरः—*Daya.*) ; a bull.

2. Kutsam, a man of discretion ; vajra, thunder (कुत्सं विद्युतमिव वज्रं—*Daya.*)

Susnam, an exploiter; the strong one (शुष्णं शं. . ं, बलवन्तं—*Daya.*).

Kuyavam, one hoarding foodgrains (कुयवं कुत्सिता यवा अन्नादि यस्य तम्—*Daya.*).

Arjuneyaya, for the son of Arjuni ; for the son of a beautiful and cultured lady (आर्जुनेयाय अर्जुन्याः सुरूपवत्या विदुष्याः पुत्राय—*Daya.*).

3. Paurukutsim, a large number of descendents or sons of those, qualified in the means of defence and war-technique (पौरुकुत्सिं पुरवो बहवः कुत्साः शस्त्रास्त्र विद्यायोगा यस्य तस्यापत्यम्—*Daya.*).

The words related to *Purukutsa* are :

Puru-kutsam, पुरुऽकुत्सम्—I.112.7

Puru-kutsani, पुरुऽकुत्सानि—IV.42.9

Puru-kutsaya, पुरुऽकुत्साय—I.63.7; 174.2; VI.20.10

Pauru-kutsim, पौरुऽकुत्सिम्—VII.19.3

Pauru-kutsyah, पौरुऽकुत्स्यः—VIII.19.36

Pauru-kutsyasya, पौरुकुत्स्यस्य—V.33.8

Trasadasyum, the one who is a terror to enemies (त्रसदस्युं त्रसा भयभीता दस्यवो भवन्ति यस्मात्तम्—*Daya.*). For *Trasadasyu,* see I.112.14; IV.

38.1; 42.8; 9; V.27.3; 33.8; VIII.8.21; 19.36; 36.7; 37.7; 49.10; X.150.5; and also *Trasdasyavam* (त्रासदस्यवम्) VIII.19.32; 22.7; X.33.4.

Purum, the one who protects and takes care of (पुरुं पालकं धारकं वा —*Daya.*).

4. **Haryasva,** (हरिऽअश्व), O charming horse (हर्यश्व कमनीयाश्व—*Daya.*) ; O Lord of vigour, O Lord of horses; O Indra (an epithet of Indra) (हर्यश्व इन्द्र—*Sayana*).

As a vocative, *hari-asva,* हरिऽअश्व has been used earlier also : III. 32.5; 36.9; 44.2; IV.35.7; and at a number of places in the Books VII, VIII and X. For this word, also see particularly Book III—III.31.3; 36.4; 44.8; and 52.7.

Dasyum, an oppressor (दस्युं दुष्टाचारं साहसिकम्—*Daya.*).

Cumurim, a malignant; a thief (चुमुरिं चोरम्—*Daya.*). For *cumurim,* see II.15.9; VI.18.8; 26.6; VII.19.4; X.113.9.

Dhunim, a cruel ; a teaser of noble persons (धुनिं श्रेष्ठानां कम्पयितारं—*Daya.*).

Dhunim, धुनिम्, usually occurs along with *cumurim,* चुमुरिम्,—II.15.5; 9; VI.18.8; VII.19.4; X.113.9; 149.1.

Also see धुनी इति X.22.4; धुनी चुमुरी इति VI.20.13.

5. **Namucim,** to the one who does not leave, forsake or forego his real form; the cloud (नमुचिं यः स्वस्वरूपं न मुञ्चति तम्; आवरकं मेघम्—*Daya.*); also the person clinging to malpractices.

For *namuci*, see the following references :

Namucim, नमुचिं—I.53.7; II.14.5; VII.19.5; X.73.7

Namuceh, नमुचेः—V.30.7; 8; VI.20.6; VII.14.3

Namucau, नमुचौ—X.131.4.

Dayananda's derivations of *Namuci* are : the one whose liberation is out of question (न विद्यते मुचिर्मोक्षणं यस्य तम्— I.53.7); the one who does not forsake *adharma* i.e. his bad habits (योऽधर्मं न मुञ्चति तम्—अधर्मात्मानं जनम्—II.14.5; नमुचेः यो न मुञ्चति तस्य) of the one who does not leave, a servant. See S. Br. पाप्मा वै नमुचिः, namuci is a sinner—XII.7.3.1-4.

Cyautnam, च्यौत्नम्=बलम्, strength (Nigh. II.9).

Nava-navatim, ninety-nine (नव नवतिं); destroyed the ninety-nine cities and occupied the hundredth one (शततमम्).

Vṛtra, the wide-spreading cloud (वृत्रं आवरकं मेघम्—*Daya.* ; also ignorance or nescience).

6. सुदासे from सुदास्=सुदाः ; for the liberal giver (सुदासे सुदानाय—*Daya.* similar to *rata-havyaya* (रात हव्याय) for the one who gives what is worth giving—*Daya.* ; दत्तहव्याय—*Sayana.*

Bhojanani, the enjoyable; the wealth (भोजनानि भोग्यानि धनानि—*Sayana*; भोक्तव्यानि पालनानि वा—*Daya.*).

8. **Turvasam,** to the nearest one (तुर्वशं निकटस्थं जनम्—*Daya.* ;=तुर्वशः =अन्तिकः=the nearest, Nigh. II.16.

Yadvam, over-ambitious; they who approach him; one who himself approaches (याद्वं ये यान्ति तान् यो यातितम्—*Daya.*). The son of Yadu (यादं च राजानम्—*Sayana*).

Yadvah, याद्वः —VIII.1.31

Yadvam, याद्वम्—VII.19.8; VIII.6.48

Yadvanam, याद्वानाम्—VIII.6.46

For *Yadum*, यदुम्, see 1.36.18; 54.6; 174.9; VI.20.12; 45.1 etc.

Atithigvaya, for a devotee dear as guest; one who approaches

an *atithi*, a guest, or a sage with respect and regards (अतिथिमिव। पूजयातिथीन् गच्छतीत्यतिथिः। तस्मै सुदासे दिवोदासाय आत्मीयाय राज्ञे—*Sayana*).

9. **Ye te havebhih vi panin a dasan**—they have made to give or have mulcted, especially in their riches, those traders, who are not donors of offerings (*Wilson*).

11. Nu, at once, readily (नू=नु=सद्यः। अत्र ऋचि तुनुघेति दीर्घः—*Panini* VI.3.132).

Hymn-20

1. **Svadhavan**, one possessing immense wealth and food (स्वधावान् बहुधनधान्य युक्तः—*Daya.*; one possessing strength (स्वधावान् बलवान्—*Sayana*); Svadha = food (Nigh. II.7).

2. **Jaritaram**, the appreciator of good qualities; the worshipper, the praiser (जरितारं स्तोतारं—*Sayana*; गुणानां प्रशंसकं—*Daya.*).

Lokam, people (लोकं जनपदं—*Sayana*); worth looking across space or time (दर्शनं द्रष्टव्यं जन्मान्तरे लोकान्तरं वा—*Daya.*).

Susuvanah, dilating in bulk, expansible (शूशुवानः भृशं वर्धमानः—*Daya.*; वर्धमानः सन्—*Sayana*).

3. **Anarva**, does not turn back; firm in battle; one who does not possess horses (अनर्वा अभिगन्तृरहितो युद्धेष्वपराङ्मुखो वा—*Sayana*; अविद्यमाना अश्वा यस्य सः—*Daya.*).

Khaja-krt, one who fights in battle (खजकृत् यः खजं संग्रामं करोति सः—*Daya.*; खजे=संग्रामनाम—Nigh. II.17; खजकृत् युद्धकृत्—'खले खजे' इति युद्ध नामसु पाठात्—*Sayana*).

5. **Sena-nih**, सेनानीः, conqueror, the commander of an army (सेनानीः य सेनां नयति सः—*Daya.*; सेनानां नेता सन्—*Sayana*).

Nrbhyah, for the leaders of an army (नृभ्यः सेनानायकेभ्यः —*Daya.*).

Inah, lord (इनः ईश्वर इन—*Daya.*; इनः ईश्वरः स्वामी। The four synonyms

of lord (ईश्वर) are : राष्ट्री (*rastri*), मर्यः (*aryah*), नियुत्वान् (*niyutvan*) and इनः (*inah*). The word *ina* means either (i) one who is endowed with prosperity, or (ii) Who endows others with prosperity (तत्रेन इत्येतत् सनित ऐश्वर्येणेति वा । सनित्त मनेनैश्वर्यमितिवा—Nir. III.11). See इनो विश्वस्य भुवनस्य गोपाः —the lord, the guardian of the entire universe, I.164.21.

Gavesanah, गवेषणः=गोऽएषणः—the seeker of truth or true knowledge (गवेषणः उत्तम वाग्विद्यान्वेषी—*Daya.* ; also the recoverer of the kine (गवामन्वेष्टा—*Sayana*).

Dhrsnuh, bold (धृष्णुः धृष्टः प्रगल्भः—*Daya.*).

6. **Rtapah,** protector of Ṛta. (truth or sacred rites) (ऋतपाः य सत्यं पति सः—*Daya.* ; ऋतपाः यज्ञपाताः—*Sayana*).

Rtejah—born of sacrifice; progeny of truth (ऋतेजाः यः सत्ये जायते सः—*Daya.* ; यज्ञे जातः—*Sayana*).

8. **Nrpitau,** giving shelter to men or shelter provided by men (नृपीतौ नृभिर्या पीयते रक्ष्यते तस्यां—*Daya.* ; नृणां रक्षके—*Sayana*).

10. **Vasvi su te jaritre astu saktih**—may there be power in your adorer (जरित्रे—सत्यप्रशंसकाय—*Daya.* ; जरित्रे स्तोत्रे—*Sayana*).

Hymn-21

For verse 5, see Nir. IV.19

1. **Go-rjikam,** the sacrificial food sanctified, or mixed with cow-products, milk and curds, (गोऽऋजीकं गोभिः संस्कृतं, गव्येन मिश्रितम्—*Sayana*); the procurement of land (गोः भूमेः) in the straight-forward or easy manner (गोर्भूमेऋजुत्वेन प्रापकम्—*Daya.*).

Hari-asva, see earlier notes : VII·19.4

2. **Pra-yanti yajnam,** they repair to the sacrifice (यज्ञं प्रयन्ति यष्टारः—*Sayana*).

Prayanti, to move (यन्ति प्राप्नुवन्ति—*Daya.*).

Vipayanti barhih, they strew the sacred grass (विपयन्ति बर्हिः । विपयन्ति स्तृणन्ति । विपिः स्तरणकर्मा—*Sayana*); **vipayanti,** move in hurry; move with speed (विपयन्ति विशेषेण गच्छन्ति—*Daya.*).

Vidathe, in the synod ; in the sacrifice ; on the battle (विदथे यज्ञे—*Sayana*; संग्रामे—*Daya.*).

Dure-upabdah, whose voices are heard far-off (दूरे उपब्दः—दूरः उपब्दिर्वागेषान्ते—*Daya.*); *upabdi*=speech, वाक्—Nigh. I.11.

3. Dhenah, streams, rivers (धेनाः नद्यः—*Sayana*); the speeches, flow of words (प्रयुक्ता वाच इव—*Daya.*) ; (धेना=धेनुः=वाक्—Nigh.I.11).

Also see धेनाः I.141.1 ; III.1.9 ; 34.3 ; IV.58.6; V.62 2; VII.21.3; 94.4; VIII.32.22; X.43.6 (धेनां I.2.3; X.104.10; धेनाभिः X.104.3).

5. Sisnadevah, phallus-worshippers, lustful, unchaste, they who do not abide by the code of Brahmacarya (शिश्नदेवाः अब्रह्मचर्या कामिनो ये शिश्नेन दीव्यन्ति क्रीडन्ति—*Daya.*).

May he, the noble one, defy the manifold creatures, let the phallus-worshippers, i.e. the unchastes not penetrate our sanctuary, i.e. our truth or sacrifice (Nir. IV.19).

The word *Sisnadevan*, शिश्नदेवान् also occurs at one place, X.99.3. These are the only two references of this term in the Ṛgveda. The word *sisna*, (शिश्न) also occurs at three places I.105.8; X.27.19; 33.3.

According to Nir. IV.19, the word *sisna* (Phallus) is derived from √श्नथ्, to pierce (मा शिश्न देवा अब्रह्मचर्याः । शिश्नं श्नथतेः । अपि गुर्ऋतं नः । सत्यं वा यज्ञं वा ।).

Guh, approach, penetrate (गुः प्राप्नयुः ; मा अपि गुः मा अपिगमन्—*Sayana*).

6. Jman, on the earth (ज्मन् पृथिव्यां—*Daya.*, ज्मेति पृथिवी नाम—Nigh. I.1. स्वेना=स्वेन (संहितायाम्—*Panini* VI.1.70)

7. Purve devah, the learned people who received their education earlier. (देवाः विद्वांसः पूर्वे प्रथमतो विद्यां गृहीतवन्तः—*Daya.*); the older deities (*Wilson*; *Devas cit purve,* the *asuras.* who in the received mythology,

are considered as older than the gods. The construction is somewhat obscure), असुर्याय क्षत्राय अनु ममिरे सहांसि ; *anu*, Sayana says, implies inferiority or privation, according to the sutra of Panini : हीने—I.IV.86, they have confessed inferiority to thy strength ; तव बलेभ्यो हीन ममिरे ; *asuryaya*, he renders *balaya*, to strength; and *kstraya*, he derives from क्षदि, to injure ; हिंसा कर्म—*Wilson*.

8. **Kirih,** worshipper (कीरिः सद्यः स्तोता—*Daya.* ; कीरिरिति स्तोतृनाम—Nigh. III.16).

Satam-ute, शतं ऽ ऊते, protector of many(शतमूते शतंस्य रक्षा कर्त्तः —*Daya.* ; बहुरक्षेन्द्र—*Sayana*; an epithet of Indra).

9. **Aryah,** lord, a *vaisya*, i.e. a businessman (अर्यः स्वामी वैश्यः —*Daya.*). स्मा=स्म (निपातस्यचेति दीर्घः —*Panini.* VI.3.135).

Vanusam, the beggars (वनुषां याचकानां—*Daya.* ; malevolent (हिंसकानां —*Sayana*).

Hymn-22

1. पिबा=पिब (द्व्यचोऽतस्तिङ इति दीर्घः —*Panini.* VI.3.134).

Haryasva, O the charming horse (हर्यश्व कमनीयाश्व—*Daya.*)—see earlier notes; III.32.5; VII.19.4.

2. **Haryasva,** the one yoked with attractive horses (हर्यश्व हरयो हरणशीला अश्वा यस्य तत्सम्बुद्धौ—*Daya.*).

3. **Brahma,** wealth or food (ब्रह्म धनान्यन्नानि वा—*Daya.*); prayer (ब्रह्म ब्रह्माणि—*Sayana*).

Sadhamade, at the sacrifice (सधमादे यज्ञे—*Sayana*; at a common place, समानस्थाने—*Daya.*).

4. **Adreh,** of the cloud (अद्रेः मेघस्य—*Daya.*; of the stone (ग्रावणः —*Sayana*).

Krsva duvamsi antama saca ima—Take to thy near consideration these adorations (*Wilson*; इमा इमानि क्रियमाणानि दुवांसि परिचरणानि अन्तमा अन्तिकतमानि बुद्धिस्थानि सचा सह सहायभूतः सन् वा कृष्व कुरु च—*Sayana*).

5. **Asuryasya,** of the one who has been popular amongst foolish persons (असुर्यस्य असुरेषु मूर्खेषु भवस्य—*Daya.*). According to Sayana, it is used in the objective sense. (असुर्यस्य द्वितीयार्थे षष्ठी। त्वदीयं असुर्यबलं, knowing of thy strength—*Sayana*). कृष्वा=कृष्व (कुरुष्व—please do) (द्व्यचोऽतस्तिङ इति दीर्घः—*Panini* VI.3.134).

7. **Visvadha,** by all means (विश्वधा सर्वप्रकारैः—*Sayana*); one who sustains all (विश्वधा यो विश्वं दधाति सः। अत्रछान्दसो वर्णलोप इति स लोपः—*Daya.*).

8. नू=नु (संहितायामिति दीर्घः —*Panini* VI.3.132).

Hymn-23

1. मघ्व=मघ्वा (संहितायाम्—*Panini* VI.1.70).

Vasistha, superlative of *vasu* (vocative) ; i.e. whose existence or position is of supreme importance (वसिष्ठ अतिशयेन वसो—*Daya.*).

2. **Ghosa,** speech (घोष=वाङ्, Nigh. I.11).

Surudhah, quick in check or obstruction (शुरुधः ये सद्यो रुन्धन्ति ते—*Daya.* ; the plants or herbs शुरुधः शुचं सन्धन्तीति शुरुध ओषध्यः—*Sayana*).

Surudh, शुरुध् ; *f. pl.* (probably connected with √ऋध्) invigorating draughts (strength—*Griffith*); healing herbs ; any refreshment or comfort.

3. **Gavesanam,** गोऽएषणम्, cow-bestowing, of the one searching for cow (गवेषणं रथं गवां प्रापकमिन्द्रस्य रथं—*Sayana*); land-bestowing, the chariot which brings some one to land (गां भूमिं प्रापकं रथं—*Daya.*).

Haribhyam, with two horses (हरिभ्यां अश्वाभ्यां—*Daya.*).

Indrah, the Sun (इन्द्रः सूर्यः—*Daya.*).

Vṛtrani, wealths (वृत्राणि धनानि—*Daya.*; वृत्र=धन—Nigh. II.10); enemies, adversaries (वृत्राणि शत्रून् प्रतिद्वन्द्वानि—*Sayana*).

Aprati, indirectly, invisibly (अप्रति अप्रत्यक्षेऽपि—*Daya.*); unresisting (अप्रति अप्रतिद्वन्द्वानि—*Sayana*).

4. Niyutah, the definite (नियुतः निश्चितान्—*Daya.*); Niyuta-steeds (*Sayana*).

Dhibhih, by holy rites; by wisdom or intellect (धीभिः प्रज्ञाभिः कर्मभिर्वा—*Sayana*; प्रज्ञाभिः —*Daya.*). अच्छा=अच्छ (संहितायाम्—*Panini* VI.1.70).

5. Tuviradhasam, immense wealth and progeny (तुविराधसं बहुधनां पुत्रं—*Sayana*; बहुधनधान्यम्—*Daya.*).

6. See Yv. XX.54. For वीरवत् पातु read वीरवद्दात्

Hymn-24

1. Puruhuta, O much invoked (पुरुहूत ! बहुभिः स्तुत !—*Daya.*, vocative); an epithet for Indra.

Nṛbhih, by human graces; by men; by leaders (नृभिः नायकैर्मनुष्यैः —*Daya.*); by Maruts (नृभिः मरुद्भिः —*Sayana*).

2. Manisa, invocation (मनीषा स्तुतिः —*Sayana*); the dear one, the lady (मनीषा प्रिया—*Daya.*).

Dvibarhah, mighty in two worlds (द्विबर्हाः षष्ठ्यर्थे प्रथमा द्विबर्हसो द्वयोः स्थानयोः —*Sayana*); one who grows by learning and efforts (these two) (द्विबर्हाः द्वाभ्यां विद्यापुरुषार्थाभ्यां यो वर्धते सः —*Daya.*).

3. Barhih, a sacred place; space (बर्हिः उत्तमं स्थानमवकाशं वा—*Daya.*). अच्छा=अच्छ (संहितायाम्—*Panini* VI.1. 70).

4. Utibhih, defence devices, protections (ऊतिभिः रक्षणादि क्रियाभिः —*Daya.*).

5. Sromatam, sustenance, worth hearing, enlightenment;

wealth ; progeny (श्रोमतं श्रोतव्यं विज्ञानमन्नादिकं वा—*Daya.* ; श्रवणीयमन्नं पुत्रं वा—*Sayana*).

Divi-ivs dyam adhi nah Sromatam dhah—Grant us sustenance notorious as the sky in heaven (*Wilson*).

Hymn-25

For verse 3, see Nir. V.5

1. Addressed to *Ugra-Indra* (vocative); Fierce Indra !

2. **Durge,** in the fortress; accessible to enemies with difficulty (दुर्गे दुःखेन शत्रुभिर्दुःखेन गन्तव्ये प्रकोटे—*Daya.*); in battle (दुर्गे युद्धे—*Sayana*).

3. **Satam te Utavah,** hundreds of thy protections. The word ऊति: (*Utih*) is derived from √अव्, to protect (ऊतेः अवनात्—Nir. V.3 as in आ त्वा रथं यथोतये (VIII.68.1).

Dyumnam is derived from √द्युत्, to shine, and means glory or food (द्युम्नं द्योततेः । यशोवान्नं वा—Nir. V.5; अस्मे द्युम्नमधि रत्नं च धेहि—bestow upon us glory and treasure. *Dyumnam*=धन, Nigh. II.10).

Siprin, O the one with good face, the handsome (vocative) (शिप्रिन् सुमुख—*Daya.*); handsome-chinned; an epithet for Indra (शिप्रिन् उष्णीषिन्निन्द्र one with nice head dress—*Sayana*).

See also III.36.10; VII.25.3; VIII.17.4; 61.4

Vanusah martyasya, on the mischievous mortal; on the one who begs with hypocrisy (वनुषः याचमानस्य मर्त्यस्य मनुष्यस्य—*Daya.* ; पीडितस्य मर्तस्य—*Sayana*).

4. **Tavisivah,** O the strong one; O the mighty (हे तविषीवः बलवन्—*Sayana*; तविषी=army; one who possesses accomplished army ; तविषीवः प्रशंसिता तविषी सेना विद्यते तस्य तत्सम्बुद्धौ—*Daya.*); (तविषी=strength ; बलनाम, Nigh. II.9).

Harivah, lord of baysteeds, or of men (हरिवः प्रशस्तो हरयो मनुष्या विद्यन्ते यस्य तत्सम्बुद्धौ—*Daya.*)

5. **Hari-asvaya,** the one possessing excellent horses and men (प्रशंसितनराश्वाय—*Daya.*); lord of baysteeds (हर्यश्वाय हरिनामकाश्वायेन्द्राय ; an epithet of Indra—*Sayana*).

Vrtra, enemies (वृत्रा शत्रून्—*Sayana*; alsc troubles (वृत्रा वृत्राणि—*Daya.*).

Hymn-26

1. **Abrahmanah,** one who is not a Brahmana, i.e. who is ignorant of the four Vedas (अब्रह्माणः अचतुर्वेदविदः —*Daya.*); unaccompanied by prayer (स्तोत्रहीनाः—*Sayana*).

2. **Uktha-uktha,** with reiterated prayer (उक्थे-उक्थे शस्ते-शस्ते क्रियमाणः —*Sayana*; धर्म्यं उपदेष्टव्ये व्यवहारे-व्यवहारे—*Daya.*).

3. **Ekah,** unaided.

Samanah, equally; equal to the task.

Mamrje, मामृजे=ममृजे (तुजादीनां दीर्घोऽभ्यासस्य—*Panini* VI.1.7); efficiently purifies or rules over, or possesses (from √मृज् to purify or sanctify : मामृजे मृजति शोधयति—*Daya.*; , √सम्यक् शोधयते—*Sayana*).

4. **Mithasturah,** mutually progressing with speed; many and emulous (मिथः परस्पर तुरं बाधमानाः सश्लिष्टा वा—*Sayana*; या मिथस्तुरयन्ति ताः —*Daya.*).

Hymn-27

1. **Dhiyah,** wisdom, intellects (धियः प्रज्ञाः —*Daya.* ; actions, कर्माणि—*Sayana*).

Nemadhita, in the battle (नेमधिता नेमधितौ संग्रामे—*Daya.*; *Sayana*; नेमधिता—संग्राम नाम, Nigh. II.17).

Nrsata, benefactor of men (नृपाता नृणां संभक्ता—*Sayana*); नर: सीदन्ति यस्मिंस्तस्मिन्—*Daya.*).

Yunajate=Yunjate, (युनजते=युञ्जते, बहुलं छन्दसीत्य लोपो न —*Panini*). Other such exceptions are युनजत्=युनक्ति VII.36.4; युनजते=युञ्जते VII.27.1; युनजन्=युञ्जम् VI.67.11.

2. अपा=अप (निपातस्यचेति दीर्घः —*Panini* VI.3.135).

3. **Ksami,** on the earth (क्षमि पृथिव्यां—*Daya.*).

4. नू=नु, readily, (ऋचितनुघेति दीर्घः —*Panini* VI.3 132).

5. कृधी=कृधि (द्वयचोऽतस्तिङ इति दीर्घः --*Panini* VI.3.134) नू=नु—(*Panini* VI. 3..132)

Hymn-28

1. **Brahma,** ब्रह्मा=ब्रह्म=wealth or food (संहितायाम्—*Panini* VI.1.70); (ब्रह्म धनमन्नं वा—*Daya.*); prayer or adoration (ब्रह्म स्तोत्रं—*Sayana*).

Harayah, men (हरयः मनुष्याः। अत्र वाच्छन्दसीति रोः स्थाने उकारादेशः —*Daya.*); horses (अश्वाः—*Sayana.*)

3. **Atutujim,** sluggish (अतूतुजिं भृशम् हिंस्रम्—*Daya.*); one who is not a donor; not a yajamana (अतूतुजिं अदातारं अयजमानं—*Sayana*).

Tutujih, the donor, the yajamana तूतुजिः दाता यजमानः —*Sayana*); the active person ; the strong one (बलवान्—*Daya.*).

Ksatraya, for wealth; for kingdom (क्षत्राय राज्याय धनाय वा—*Daya.* ; धनाय—*Sayana*; since रयिः=क्षत्रं=धननाम—Nigh. II.10)

5. **Brahma-krtim,** action pertaining to wealth ब्रह्मऽकृतिं ब्रह्मणो धनस्य कृतिः क्रिया यस्य तम्—*Daya.*); pious rites of the worshipper (ब्रह्मकृतिं क्रियमाणं ब्रह्मस्तोत्रं—*Sayana*).

Hymn-29

1. **Hari-vah,** हरिव: lord of bay-steeds (हरिवः हरिवन्निन्द्र—*Sayana*); one associated with eminent persons (प्रशस्तैः मनुष्यैर्युक्त—*Daya.* ; vocative). A very common epithet of Indra : I.3.6; 33.5; 165.3; 167.1; 173.13;

174.6; 175.1. and numerous other references. Dayananda's interpretations are (i) प्रशस्ताहरयोऽश्वा विद्यन्ते यस्य तत्सम्बुद्धौ (इन्द्र=विद्वज्जन)—Yv. XX.89; प्रशस्तौ हरी विद्येते यस्य, तत्सम्बुद्धौ—Yv.XXXIV.19; विद्वत् संगप्रिय (इन्द्र-राजन्)=IV.21.11; प्रशस्ता हरयो मनुष्या विद्यन्ते यस्य, तत्सम्बुद्धौ (राजन्); प्रशस्ता हरयः किरणा इवाऽश्वा विद्यन्ते यस्य तत्सम्बुद्धौ—XXX.63 etc. पिबा=पिब (द्व्यचोतस्तिङ इति दीर्घः—*Panini* VI.3.134)

2. **Tuyam,** readily ; with speed (तूयं=क्षिप्रनाम Nigh. II. 15; *Daya.*; *Sayana*).

3. मघा=मघ (निपातस्यचेति दीर्घः—*Panini* VI.3. 135)

4. **Pramatih,** providence ; superior intellect (प्रमतिः प्रकृष्टप्रज्ञः—*Daya.*); well-affected ; related with good will; a close relation (प्रमतिः बन्धुः—*Sayana*).

Hymn-30

1. भवा=भव (द्व्यचोऽतस्तिङ इति दीर्घः—*Panini* VI.3.135)

2. **Vivaci,** in such a strife, where the words of opposition are spoken (विवाचि विरुद्धा वाचो यस्मिन्संग्रामे भवति तस्मिन्—*Daya.*). In the variously clamorous strife (विवाचि विविधा वाचो यस्मिन्प्रादुर्भवति तस्मिन्युद्धे —*Sayana*).

Surah, brave persons (शूराः शत्रुहिंसकाः —*Daya.*).

Suryasya satau, for the long enjoyment of the sun (सूर्यस्य सातौ संभजने। सरति गच्छतीत्यागुरत्र सूर्यो विवक्षितः। तस्य चिरकालं प्राप्त्यर्थम्—*Surya* here expresses life —*Sayana*; सूर्यस्य सवितृमण्डलस्येव राज्यस्य मध्ये सातौ संविभागे— *Daya.*).

4. यच्छा=यच्छ (द्व्यचोतस्तिङ इति दीर्घः —*Panini* VI.3.135)

5. Same as VII.28.5 ; 29.5.

Hymn-31

1. **Haryasvaya,** master of vital powers ; see also III.52.7 ; VII.25.5 ; 31.1; 31.12; *hari-asva* being an epithet of Indra (हर्यश्वाय हरयो मनुष्या हरणशीला वा अश्वा यस्य सः —*Daya.*).

Soma-pavne, of devotional love ; for the one who drinks or enjoys Soma (सोम पाव्ने यः सोमं पिबति तस्मै —*Daya.*).

2. Satya radhase, truth-personified ; truth alone is whose wealth (सत्यराधसे सत्यंराधो धनं यस्य तस्मै—*Daya.*); affluent in truth.

चकृमा=चकृम (संहितायाम्—*Panini* VI.1.70).

3. Vajayuh, one who becomes a winner of, or one who longs for food and nourishment (वाजं प्रशस्तमन्नं धनं वाऽऽत्मन इच्छति —*Daya.* ; अन्नकामः —*Sayana*).

Gavyuh, one who becomes a winner of, or one who longs for cattle (or land, or speech) (गव्युः गांपृथिवीमुत्तमां वाचं वा कामयमानः —Daya. ; गोकामः —*Sayana*).

Hiranyayuh, one who becomes a winner of, or one who longs for gold (हिरण्ययुः हिरण्यं सुवर्णं कामयमानः —*Daya.* ; हिरण्यकामः—*Sayana*).

Be willing to give us food, to give us cattle ; be willing to give us gold (*Wilson*).

5. Nide, for the reviler (निदे निन्दकाय—*Daya.* ; निन्दित्रे—*Sayana*).

Vaktave, for the abuser (वक्तवे वक्तव्याय—*Daya.* ; परुषवाक्यानां वक्त्रे —*Sayana*).

Aravne, one who does not liberally give ; a withholder of offerings (अराव्णे अदात्रे—*Sayana*).

Kratuh, worship ; an excellent selfless action ; also superior intellect (क्रतुः प्रज्ञा—*Daya.* ; मम क्रतुः मदीयं स्तोत्र लक्षणं कर्म गच्छतिरिति शेषः। अस्मदीयं स्तोत्रं भवच्चित्ते प्रविशत्वित्यर्थः —*Sayana*).

6. Purah-yodhah, front-line fighter, preceder in battle (पुरोयोधः पुरस्तात् योद्धा—*Daya.*).

Hymn-32

1. **Brahmakrtah,** the hymn chanters; see also X.50.7; 54.6; 66.5; see earlier notes on *Brahma-krtim*, VII.28.5; 29.2; 5; 30.5; also the persons who work for wealth or food (ये धनमन्नं वा कुर्वन्ति ते—*Daya.* ; स्तोत्रकृतः —*Sayana*).

Jaritarah, praisers (जरितारः सत्यस्तावकरः —*Daya.* ; स्तोतारः —*Sayana*)

Madhau na maksa asate; swarm-like flies round honey.

4. **Somasah,** elixirs of devotion; inducers (सोमासः प्रेरकाः —*Daya.* ; सोमाः —*Sayana*).

Dadhyasirah, mixtures of curd; curds of pious action (दध्याशिरः ये दधत्यश्नन्ति ते—*Daya.* ; दधिमिश्रणाः —*Sayana*).

Haribhyam, with two powers, mental and vital, two horses (हरिभ्यां सुशिक्षिताभ्यामश्वाभ्यां युक्ते रथेन—*Daya.* ; अश्वाभ्यां—*Sayana*).

5. नु=नु

7. भवा=भव

8. सुनोता=सुनोत

Soma-pavne, the vessel for drinking Soma; the drinker of Soma; for the one who enjoys Soma (सोमपाव्ने महौषधि रसं पात्रे—*Daya.* ; सोमस्य पात्रे —*Sayana*).

Paktih, baked cakes (पक्तीः पाकान्—*Daya.* ; पक्तव्यान् पुरोडाशादीन् —*Sayana*).

9. **Atuje,** for the sacrifice (आतुजे तुजि हिंसा कर्मा दानकर्मा वा । शत्रूणामभिहिंसकाय धनानां प्रदात्रे वेन्द्राय—*Sayana*).

10. **Gomati braje,** in the pastures full of cattle (गोमति गावो बह्वो धेनवो विद्यन्ते यस्मिंस्तस्मिन् व्रजे व्रजति यस्मिंस्तस्मिन् स्थाने—*Daya.* ; गोमति गोयुक्ते व्रजे गोष्ठे —*Sayana*).

12. **Somini,** one who participates in a yajna; the *yajamana* or the institutor of sacrifice; the one with grace and splendour (सोमिनि ऐश्वर्यवति—*Daya.* ; सोमिनि यजमाने—*Sayana*)

13. **Purvih cana,** even the ancient ones or old ones (पूर्वीः प्राचीनाः चन अपि—*Daya.* ; पूर्वी बह्व्यः चन इति समुदायो नेत्यर्थे वर्तते—*Sayana*).

Akharvan, comprehensive ; not small (अखर्वं अनल्पं पूर्णम्—*Daya.* ; *Sayana*)

14. **Parye divi,** the day of completion (पार्ये पालनीये पूर्णे वा ; दिवि प्रकाशे—*Daya.*) ; on the day of libation (पार्ये दिवि सौत्येऽह्नि—*Sayana*).

15. सूरिभिः विश्वा दुरिता तरेम, may we pass over all difficulties (sins or obstacles) by your guidance (प्रणीती) along with all your worshippers (सूरिभि : स्तोतृभिः —*Sayana*; विद्वद्भिः सह—*Daya.*).

16. **Tvam visvasya dhanada asi,** you are the giver of wealth to all and every one (to the entire state) ; (त्वं विश्वस्य समग्रस्य राष्ट्रस्य धनदाः योधनं ददाति सः असि —*Daya.*).

18. **Rada-vaso,** one who lives in the scratches ; (रदावसो यो विघु विलेखनेषु वसति तत्सम्बुद्धौ—*Daya.* ; one who gives wealth (रदति ददाति वसूनीति —*Sayana*).

The word occurs nowhere else in the *Rgveda.* (रादावसो=रद्वसो vocative ; an epithet of Indra).

20. **Sisasati,** सिषासति=सिसासति, acquires food (सम्भक्तुमिच्छति —*Daya.* ; संभजते—*Sayana*).

Name, नमे, bend down.

Name Nemim tasta iva, नमे नेमिं तष्टाऽइव, as the carpenter bends the wooden circumference of the wheel.

21. **Parye divi,** on the day of completion ; on the day of libation ; see VII.32.14.

23. Asvayantah, those who like the company of learned scholars (अश्वायन्तः महतोविदुषः कामयमानाः —*Daya.*; (and of horses, अश्वानिच्छन्तः —*Sayana*).

Gavyantah, persons fond of divine speech ; or good land, (गव्यन्तः आत्मनो गां सुशिक्षितां वाचमुत्तमां भूमिं वेच्छन्तः —*Daya.*; गा इच्छन्तः —*Sayana*).

25. भवा=भव

26. Kratum, wisdom, intellect, discriminating good from bad (क्रतुं धर्म्यां प्रज्ञां—*Daya.*).

Hymn-33

For verses 8, 10, and 11, see Nir. X.1.20 ; VI.7 and V.14 respectively.

The *devatas* or the divinities of the first nine verses of this hymn are the sons of Vasistha and Vasistha is the seer. In the last six, Vasistha is considered to be the divinity, and his sons as the seers. Here is a dialogue between Indra and Vasistha including his sons

1. Svityancah, those who attain promotion (श्वित्यञ्चः ये श्वितिं वृद्धिमञ्चन्ति प्राप्नुयन्ति ते—*Daya*) ; white-complexioned accomplishers of holy ceremonies (श्वित्यं श्वेतवर्णमञ्चन्तीति श्वित्यञ्चः । श्वेतवर्णा इत्यर्थः —*Sayana*) white-coloured ; an epithet for Vasistha.

Daksinatah-kapardah, the Brahmacarins wearing the lock of hair on the right side (दक्षिणतस्कपर्दाः । दक्षिणतः कपर्दा जटाजूटा येषां ब्रह्मचारिणां ते—*Daya.*; दक्षिणे शिरसो भागे कपर्दाश्च चूडा येषां ते दक्षिणतस्कपर्दाः —*Sayana*, Kaparda or *Cuda* चूडा is the single lock of hair left on the top of the head at tonsure, which, according to Sayana, has been the practice in the family of Vasisthas (दक्षिणे शीर्षभागे).

2. Durat indram anayan—Sayana quotes a legend to interpret it: When the sons of Vasistha had undertaken a Soma sacrifice to Indra on behalf of Sudas, they found that he was present at a similar solemnity instituted by the king Pasadyumna (पाशद्युम्न), the son of Vayata (वायत), on which they abused the king, broke off his sacrifice, and by

their *mantras*, compelled Indra to come to that of their patrons.

Vaisantam, related to the person entering (वैशन्तं वेशन्तस्य विशतो जनस्येदम्—*Daya.*) ; the ladle for holding the Soma juice (वैशन्तं । वेशन्तः पल्वलम् । अत्र वेशन्तशब्देन सोमाधारश्चमसो लक्ष्यते—*Sayana*). The word does not occur anywhere else in the *Rgveda.*

Pasa-dyumnasya, the one who has acquired wealth and glory (पाशद्युम्नस्य पाशात्प्राप्तं द्युम्नं यशोधनं येन तस्य —*Daya.*).

Vayatasya, of Vayata ; the enlightened (वायतस्य विज्ञानवतः)

Vasisthan, those who are exceedingly fond of enlightenment, and accept it for their life (वसिष्ठान् अतिशयेन विद्यासु कृतवासान्—*Daya.*).

3. **Bhedam ebhih jaghana,** he easily slew his foe.

Bhedam, worth being broken to pieces ; worth crushing to pieces (भेदं भेदनीयं विदारणीयं, जघान हन्यात्—*Daya.*).

Bheda may be a proper name too ; (भेदनामकं शत्रुं, एभिः वसिष्ठैः —*Sayana*).

Dasarajne, in the war with ten kings (दाशराज्ञे दशभिः राजभिः सह युद्धे प्रवृत्ते—*Sayana*) ; for the king who gives comforts (दाशराज्ञे यो दाशति सुखं ददाति राजा तस्मै—*Daya.*). See also दाशराज्ञे परियताय ० VII, 83.8, and अर्णांसि चित्रप्रथाना, VII.18.5 for defence of Sudas.

4. **Pitrnam,** पितृणाम्, of parents etc. This word in genitive case (plural) may be used honorifically implying father, i.e., Vasistha (*Wilson* ; पारोक्ष्येण वसिष्ठस्यैव कीर्तनम्—*Sayana*).

Aksam avyayam, pervading and endless (अक्षं व्याप्तं अव्ययं नाशरहितं —*Daya.*) ; I cause to move the axle of the car, ascribing the words to Vasistha, as announcing his intention to return to his hermitage (*Wilson*).

5. **Tritsubhyah,** for the Tritsus, defenders against the enemies (तृत्सुभ्यः शत्रूणां हिंसकेभ्यः —*Daya.*).

Dasarajne, for the king of liberal givers (दाशराज्ञे दाशानां दातॄणां राज्ञे —*Daya*) ; in the war with ten kings (दशानां राज्ञां संग्रामे—*Sayana*).

Bharatah, those who take a good care of body and its maintenance (भरताः देहधारकपोषकाः —*Daya.*).

Bharata has been a historic king also, who derived his name from the word occurring in the Ṛgvedic text, *bharata*, with the etymological meaning as given by Dayananda or in the *Nirukta*.

Macdonell and Keith have given a good summary of the history that goes under the name of Bharata and the family (Vol.II ; 94-95): "Bharata is the name of a people of great importance in the Ṛgveda and other literature. In the Ṛgveda, they appear prominently in the Third and the Seventh Mandalas in connexion with *Sudas* and the *Tritsus*, whilst in the Sixth Mandala, they are associated with *Divodasa*. In one passage (VII.8.4), the Bharatas are like the *Tritsus*, the enemies of the *Purus* (पूरु) : there can be little doubt that Ludwig's views of the indentity of the Bharata and *Tritsus* is practically correct. More precisely Oldenberg considers that the *Tritsus* are the Vasisthas, the family singers of the Bharatas ; while Geldner recognizes, with perhaps more probability, in the *Tritsus* the royal family of the Bharatas. That the *Tritsus* and Bharatas were enemies, as Zimmer holds, is most improbable even on geographical grounds, for the *Tritsus* in Zimmer's view occupied the country to the east of the Parusni river (Ravi) and the Bharatas must, therefore, be regarded as coming against the *Tritsus* from the west, whereas the Ṛgveda recognizes two Bharata chiefs on the *Sarasvati* (सरस्वती), *Apaya* (आपया) and *Dṛsadvati* (दृषद्वती)—that is the holy land of India, the Madhyadesa (मध्यदेश)...The *Satapatia Brahmana* mentions *Bharate Dauh-Santi* (भरत् दौःषन्ति) as a king, sacrificer of the Asvamedha and *Satanika Satrajita* (शतानीक सात्राजित) as another Bharat who offered that sacrifice (SBr.XIII.5.4). The Aitareya Brahmana (VIII.23 and 21) mentions Bharata Dauhsyanti (भरतः दौःष्यन्ति) as receiving the kingly coronation from *Dirghatamas Mamateya* (दीर्घतमस् मामतेय) and Satanika as being consecrated by *Somasusman vajaratnayana*, (सोमशुष्मन् वाजरत्नायन), a priest whose name is of quite late origin. "Bharata kings also won victories over the *Kasis* and made offerings on the Yamuna and the Ganga."

6. **Tritsunam visah,** people of the disreputed (तृत्सूनां विशः अनादृतानां

प्रजा मनुष्यान्—*Daya.*) ; the people of the *Tritsus.*—The *Tritsus* are the same as Bharatas. A story is narrated in the Mahabharata: *Samvarana*, (संवरण), the son of *Ṛksa* (ऋक्ष), the fourth in descent from *Bharata*, the son of Dusyanta (दुष्यन्त), was driven from the kingdom by the *Pancalas* (पांचाल), and obliged to take refuge with his tribe amongst the thickets on the *Sindhu* until Vasistha came to them, and consented to be the Raja's Purohita, when they recovered the territory (*Wilson*).

7. Trayah Kṛnvanti retah, three shed moisture. The three are fires, terrestrial, interspatial, and celestial ; or the triad of earth, water and fire ; (त्रय: विद्युद् भौम सूर्यस्थिताऽग्नयो भूम्यप्तेजांसी वा—*Daya.*). Sayana quotes Satyayana (शाट्यायन) for the explanation of this verse: the three who send rain on the three regions of earth, air and heaven, are Agni, Vayu and Aditya, and they also diffuse warmth ; their offsprings are the Vasus, the Rudras, the Adityas, the latter of whom are the same with *jyotis*, light. (*Wilson*) : त्रय: कृण्वन्ति भुवनेषु रेत इत्यग्नि: पृथिव्यां रेत: कृणोति वायुरन्तरिक्ष आदित्यो दिवि तिस्र: प्रजा आर्या ज्योतिरग्रा इति वसवो रुद्रा आदित्यास्तासां ज्योतिर्मेवसावादित्यस्त्रयो घर्मास उषसं सचन्त इत्यग्नि रुषसं सचते वायुरुषसं सचत आदित्य उषसं सचते"
—शाट्यायन.

Aryah, people of excellent qualities, actions and behaviour (आर्या: उत्तमगुणकर्मस्वभावा:—*Daya.*).

Gharmasah, sins (घर्मास: पापानि—*Daya.*) : light and warmth, or shining ones (घर्मास: दीप्यमाना: —*Sayana*).

8. Their splendour is dazzling like the sun, their greatness is unfathomed like that of the ocean, their speed is like that of the wind. Your hymn, O Vasisthas, cannot be imitated by any other." This is panegyric (Nir.XI.20).

9. Ninyan Hṛdayasya praketaih sahasravalsam—In the innermost centre of ourselves, we have innumerable seedlings of various disciplines of knowledge (निण्यं निर्णीतान्तर्गतं हृदयस्य आत्मनो मध्ये प्रकेतै: प्रकृष्टाभि: प्रज्ञाभि: सहस्रवल्शं सहस्राण्यसंख्या वल्शा अंकुरा इव शास्त्रबोधा यस्मिंस्तं विज्ञानमय व्यवहारम्—*Daya.*) ; the hidden thousand-branched world (निण्यं तिरोहितं दुर्ज्ञानं ; निण्यं अन्तर्हितनाम, hidden, *Nigh.*III.25 ; सहस्रवल्शं सहस्रशाखं संसारम्—*Sayana*).

Sayana refers to world or *Samsaram*, the revolving world of

various living beings or the succession of many births. Perhaps an allusion is intended ; i.e. , a reference to the repeated births of Vasistha (a plural here being put for the singular).

Yamena tatam paridhim vayantah apsarasah upa seduh vasisthah—(यो अप्सरसो यमेन सह ततं परिधिं वयन्तः वसिष्ठाः : prose order by *Daya.*) .

Yamena, by the presiding Lord ; by the regulator of all (यमेन नियंता जगदीश्वरेण—*Daya.*) ; कारणात्मना सर्वनियन्त्रा—*Sayana.*

Apsarasah, they who move in water or interspace. (अप्सरसः या अप्स्वन्तरिक्षे सरन्ति गच्छन्ति ताः —*Daya.*).

tatam, spread, pervaded, extensive (ततं व्याप्तं—*Daya* ; विस्तृतं —*Sayana*).

vayantah, permeating, spreading over ; weaving (वयन्तः व्याप्नुवन्तः —*Daya.*).

paridhim, circumscribing line of the world ; cover (परिधिं सर्वलोकावरणम्—*Daya.* ; वस्त्रं—*Sayana*). Wilson translates the line as : The *apsaras* sit down (उपसेदु), wearing the vesture spread out by Yama. According to Wilson, the word *Vasisthah* has no business in this part of the construction, and must be connected with the first word in the verse, *te* (ते)—ते वसिष्ठाः i.e. these *Vasisthas* or that Vasistha.

Wilson sees in this line an allusion to Urvasi, उर्वशी, a nymph, who sat down or approached in the capacity of a mother (जननीत्वेन), wearing that vesture, which she was destined by former acts to wear.

10. Agastyo yat tva visah ajabhara, in as much as Agastya bore thee from thy abode.

Agastye, the one who has got rid of his shortcomings ; a faultless person (अगस्त्यः अस्तदोषः —*Daya*).

Vasistha, O eminently learned (वसिष्ठ प्रशस्त विद्वन्! —*Daya.*).

Visah, people (विशः प्रजाः —*Daya.*). We two, Mitra and Varuna,

will beget (निवेशनात् मित्रावरुणौ श्रावां जनयिष्याव: —*Sayana*).

Ajabhara, surrounding from all sides (श्राजभार समन्ताद् बिभर्ति —*Daya.* ; श्राजहार—*Sayana*).

Apasyatam, the two divinities determined this Vasistha shall be begotten by us (श्रपश्यताम् । श्रावाभ्यामयं जायेतेति समकल्पतामित्यर्थ:).

The alternative meanings proposed by **Sayana** are: (i) "When Agastya took thee from the former condition, we two, Mitra and Varuna, will beget or (ii) the two divinities determined this Vasistha shall be begotten by us."

We have another plausible interpretation of this verse ; where Agastya is the sun, *Vasistha* represents the widely present water(vapour or liquid) : O widely present water, Mitra and Varuna gases, having left their original form under an electric spark, see you (वसिष्ठ! विद्युत: ज्योति: परिसञ्जिहानं यत् त्वा । मित्रावरुणौ श्रपश्यतां) that you are born of them, therefore one of your names is *janma* (तत् ते एकं जन्म) ; and the one whom the Sún has produced for the sake of people (उत यत् त्वा श्रगस्त्य: विश: श्राजभार), is of the name *janma* (see Nigh. जन्म=जलनाम I.12 ; which is a synonym of water).

The same theme is taken up by the next verse.

O Vasistha ; thou art a son of Mitra and Varuna. O Brahmana, thou wert born from the mind of Urvasi, (thou art) the drop that fell in divine fervour. All the gods received thee in the atmosphere.

Drop ; it is well nourished, it is to be absorbed. All the gods supported thee in the atmosphere. *Puskaram* means atmosphere ; it nourishes (पोषति) created beings. Water is called *puskaram,* because it is a means of worship (पूजाकरम्), or to be worshipped (यज्). The other meaning of *puskara* is lotus also, derived from the same root. It is a means of decorating the body (वपुष-करम्) ; श्रप्यसि मैत्रावरुणो वसिष्ठ: । उर्वश्या ब्रह्मन् मनसोऽधिजात: । द्रप्सं स्कन्नम् । ब्रह्मणा दैव्येन । द्रप्स: संभृत: । प्सानीयो भवति । सर्वे देवा: पुष्करे त्वाधारयन्त । पुष्करमन्तरिक्षम् । पोषति भूतानि । उदकं पुष्करम् । पूजाकरम् । पूजयितव्यम् इदमपीतरत्पुष्करमेतस्मादेव । पुष्करं वपुष्करं वा—Nir.V.14).

Maitra-varunah—the knower of prana and udana vital forces

(मैत्रावरुण: मित्रावरुणयो प्राणोदानयोरयं वेत्ता—*Daya.*).

Vasistha, O fully accomplished scholar (वसिष्ठ ! पूर्ण विद्वन्! —*Daya.*).

Urvasyah, of special knowledge (उर्वशीति पदनाम—Nigh.IV.2; —*Daya*.).

Puskara, in the midspace (पुष्कर=अन्तरिक्षनाम Nigh.I.3).

Drapsam, charming, attractive (द्रप्सं कमनीयं—*Daya.*).

Brahman, O the knower of the Veda or divine knowledge (ब्रह्मन् सकलवेदवित्—*Daya.*).

12. Yamena, by the air or lightning (यमेन वायुना विद्युता वा—*Daya.*).

Apsarasah, out of air or wind flowing in the mid-space (अप्सरस: अन्तरिक्षचराद् वायो: —*Daya.*).

Vasisthah, prominently present (वसिष्ठ: अतिशयेन वसुमान्—*Daya.*).

13. Satre—In a prolonged or big sacrifice (सत्रे दीर्घे यज्ञे—*Daya.* ; बहु कर्तृके यागे—*Sayana*).

Kumbhe, in the pot (कुम्भे कलशे—*Daya.*) ; in *vasativara* (vessel —*Sayana*) ; the ocean is the pot from which rises the sun.

Retah, moisture ; vital fluid ; enlightenment (रेत: उदकमिव विज्ञानम् —*Daya.*).

Tatah, from that (pot, the *vasativare,* तत: वासतीवरात् कुम्भात् —*Sayana*).

Manah, measure (मान: शमीप्राण:—*Sayana*) ; one which measures or who agrees (यो मन्यते स:—*Daya.*).

Manah (मान:) is also said to be the name of Agastya (the Sun) with reference to his being of the measure of a span at his birth (उदियाय ततोऽगस्त्य: शम्यामात्रो महातपा: । मानेन समितो यस्मात्तस्मान्मान्य इहोच्यते । यद्वा

कुम्भादपि जातः कुम्भेनापि हि मीयते । कुम्भ इत्यभिधानं च परिमाणस्य लक्ष्यते । ततोऽप्सु गृह्यमाणासु वसिष्ठः पुष्करे स्थितः । सर्वतः पुष्करे तं हि विश्वे देवा अधारयन्).

Then Agastya, of great glory, arose being of the length of a peg (शम्या). Because he was meted with a measure, he is here called *manya* (मान्य) ; or else because the seer was born from a jar. For measurement is made with jar also. By jar the designation of a measure of capacity (परिमाण) is indicated. Then as waters were being taken up (गृह्यमाण), Vasistha was found standing on a lotus (पुष्कर). There on every side the all gods supported the lotus. (*Bṛhaddevata,* V.152-155).

14. Pratṛdah, the dispeller of ignorance and other evils (प्रतृदः प्रकर्षेण विद्यादिदोष हिंसकः —*Daya.*).

According to Sayana, Pratṛd is same as Tṛtsu (प्रतृद इति तृत्सव एवाभिधीयन्ते नामान्तरेण—*Sayana*).

Gravanam, *abhisavana*, the pressing stone (ग्रावाणं अभिषवणं —*Sayana*) ; like the Sun or the cloud (सूर्यं मेघमिव—*Daya.*).

Uktha-bhṛtam, the adept in or the one who adopts the *Ṛgveda* (उक्थभृतं य ऋग्वेदं बिभर्ति—*Daya.* ; शस्त्राणां संभर्तारम्—*Sayana*); the reciter of the prayer.

Sama-bhṛtam, the adept in the *Samaveda* (सामभृतं यो सामवेदं दधाति —*Daya.* ; उद्गातारं बिभर्ति—*Sayana*) ; the chanter of the hymn.

Hymn-34

For verses 16, 17 and 22, see Nir. X.44; X.45 and VI.14 respectively.

1. Sutastah, constructed by a good mechanic or carpenter (सुतष्टः उत्तमेन शिल्पिना निर्मितः—*Daya.*) ; well-constructed ; well-ordained (सुसंस्कृतः—*Sayana*).

Manisa, praise (मनीषा स्तुतिः—*Sayana*) ; supreme wisdom (प्रज्ञा —*Daya.*).

2. Adhah ksarantih apah prthivya divo janitram viduh—The flowing waters know the origin of earth and heaven. See *Manu*, (I.8), where it has been stated that water was the first thing created: अप एव ससर्जादौ तासु बीजमवासृजत ।

4. **Dhursu,** of the chariot (धूर्षु रथस्य—*Sayana* ; रथाधारेषु—*Daya*.).

Vajri, the wielder of the thunderbolt ; one possessing arms and weapons (वज्री शस्त्रास्त्र युक्तः —*Daya*.).

8. Ayatuh sadhan rtena, *ayatuh*=*ayatuna*; अयातुः=अयातुना (*Sayana*); an epithet of *rtena* (ऋतेन)—by an inoffensive rite (अयातुः अहिंसादि नियमयुक्तेन ऋतेन यज्ञेन .साधन् कामान् साधयन्—*Sayana*) ; also, by the rite of one not sacrificing victims.

11. राष्ट्रानां=राष्ट्राणां, of the kingdoms (अत्र वा छन्दसीति णत्वाभावः —*Daya*.).

13. Rapah, sins, blemishes (रपः अपराधम्—*Daya*. ; पापं देवाः—*Sayana*).

15. Sajuh devebhih, along or associated with learned people ; along with the gods or Nature's bounties (सजूः सहवर्तमानः देवेभिः विद्वद्भि-र्दिव्यो पृथिव्यादिभिर्वा—*Daya*.).

Apam napatam, grandson of waters (i.e. fire); the one who does not cause the fall of waters, i.e. clouds (अपां जलानां नपातं यो न पतति न नश्यति तं मेघमिव —*Daya*.).

Apam napat, is explained by the offspring of the self (*tanu-napat*). See X.30.4 also (अपांनपान्मधुमतीरपो दाद्याभिरिन्द्रो वावृधे वीर्याय)—For *Tanunapat*, see earlier references. Nir.VIII.5-6.

16. Budhne; बुध्ने—"With hymns, thou singest the praise of Ahi, born in the waters, sitting in the lowest parts of the rivers, in vapours."

Here budhnam, (बुध्नम्) means atmosphere: waters are held bound in it; the other word *budhnam* (body) is derived from the same root also i.e. breath is held bound in it. He, who is Ahi, is budhnya, i.e. a dweller in atmosphere, *budhnam*, meaning atmosphere. (बुध्नमन्तरिक्षम् । बद्धा अस्मिन्धृता आप [इति वा] । इदमपीतरद् बुध्नमेतस्मादेव । बद्धा अस्मिन्धृता: प्राणा इति । Nir. X.44).

पीदन्=सीदन्=तिष्ठन् (*Daya.*).

17. Ahirbudhnam, (अहिर्बुध्नम्)—"May Ahi, who dwells in the atmosphere not put us to hurt. May the sacrifice of this man, the lover of sacred rites, never fail." (Nir.X.45).

Ahih, cloud (अहि: मेघ: —*Daya.*).

Budhnyah, pertaining to, or a dweller in, atmosphere (बुध्न्य: बुध्नेऽन्तरिक्षे भव: —*Daya.*).

18. Aryah, enemies (अर्य: अरयश्शत्रव: —*Daya.*; *Sayana*).

19. Svarna=Svah+na, like pleasure or happiness (स्वर्ण सुखमिव —*Daya.*); like the sun (आदित्य इव—*Sayana*).

Amebhih, with strength etc. (अमेभि: बलादिभि:—*Daya*; अमै: बलै: शत्रून् बाधन्ते—*Sayana*).

Bhuma, भूमा=भूम (द्व्यचोऽतस्तिङ इति दीर्घ:—*Panini*, VI.3.134; भवेम=may become—*Daya.*); the worlds, the regions (भूमा भुवनानि—*Sayana*).

20. अच्छा=अच्छ (संहितायाम्—*Panini*, VI.1.70).

21. Aramatih, अरमति:=अलं मति: ; one with sufficient spiritual wisdom (अरं अलंमति: प्रज्ञायस्य—*Daya.*; पर्याप्तबुद्धि: सर्वविषयव्यापि बुद्धिर्वा—*Sayana*).

22. Sudatrah, the liberal giver (सुदत्र: सुष्ठुदात:—*Daya*; कल्याणदात्र: —*Sayana*).

Sudatrah, means bountiful giver, may Tvasta, the bountiful giver, distribute wealth among us (सुदत्र: कल्याणदान: Nir. VI .14; त्वष्टा सुदत्रो विदधातु रायः).

There is another term, *suvidatrah* (सुविदत्र:) which means benevolent (सुविदत्र: कल्याणविद्य: —Nir.VI.14, cf. X.15.9).

For the fragment, त्वष्टा सुदत्रो विदधातुराय:, see also *Yv*. II.24 and VIII.14.

23. Tat-ratisacah, the female liberal giver (तत् तान् रातिषाच: या रातिं दानं सचन्ते ता: —*Daya.* ; the wives of the gods, दानसहिता देवपत्न्य:—*Sayana*).

Pari pasatah; preserve (परि पासत: सर्वत: रक्षेतां—*Daya.* ; परिपान्तु ; परिरक्षताम्—*Sayana*).

25. Yuyam pata svastibhih sada nah—May you all ever cherish us with blessings. This is the burthen of a large number of hymns or verses, particularly in the Book VII of the Ṛgveda, and also in several verses of the Sama, the Yajuh and the Atharva.

Hymn-35

1. Sam nah, for our happiness (शं सुखकारको न: अस्मभ्यम्—*Daya.* ; शं शान्त्यै, न: अस्माकमस्मभ्यं वा—*Sayana*).

Suvitaya; for prosperity (सुविताय ऐश्वर्याय—*Daya.*).

Sam yoh, happiness that gives peace (संशमन हेतुकं सुखं).

Vajasatau, in battle for our triumph; in life-struggles, वाजसातौ संग्रामे —*Daya.*).

2. Purandhih, the firmament or sky, holding innumerable objects (पुरन्धि: पुरव: बहव: पदार्था ध्रियन्ते यस्मिन्स आकाश:—*Daya.*; बहुधी:—*Sayana*).

Sansah, शंस: appreciation, control, discipline (शंस: अनुशासनं प्रशंसा वा

—*Daya.*; (i) नराशंसोऽस्तु, (ii) वचनमपि—*Sayana*).

3. Uruci, the earth (उरूची या बहुमञ्चति प्राप्नोति सा पृथिवी—*Daya.*; विवर्तगमना पृथिवी—*Sayana*).

Svadhabhih, with provisions (स्वधाभि: अन्नादिभि: —*Daya.*).

4. Isirah, the moveable, quick moving (इषिर: गमनशील: —*Sayana*; सद्योगन्ता—*Daya.*).

5. Rajasah, of the region (रजस: लोकस्य—*Sayana*, लोकजातस्य —*Daya.*).

6. Rudrah, Lord (रुद्र: परमात्मा—*Daya.*).

Rudrebhih, with life or vital breaths (रुद्रेभि: जीवै: प्राणैर्वा—*Daya.*).

Jalasah, grief—assuaging (जलाष: दुःखनिवारक: —*Daya.*).

Gnabhih, by wives; also by speech (ग्नाभि: वाग्भि: ; ग्ना=वाङ्नाम —Nigh.I.11).

7. Svarunam—the sounds, or the sacrificial posts or *yupas* in the campus of the sacrifice or the yajnasala (स्वरूणां यज्ञशालास्तम्भ मृत्यानाम्—*Daya.*; यूपानां—*Sayana*).

Prasvah, the well-grown herbs (प्रस्व: ओषधय: —*Sayana*; या: प्रसूयन्ते ता ओषधय: —*Daya* .).

Gravanah, clouds (ग्रावाण: मेघा: —*Daya.*).

8. Urucaksa, extensive radiations (उरुचक्षा: उरूणि बहूनी चक्षांसि दर्शनानि यस्मात्स: —*Daya.*; विस्तीर्णं तेजा: —*Sayana*); wide-seeing (*Wilson*).

Pradisah, the cardinal directions or the corner directions (प्रदिश:

गृर्वाया ऐशान्याया वा—*Daya*.).

9. Svarkah, glorified, those who are well-reputed for their ideas; those who are praised (स्वर्का: शोभनस्तुतय: —*Sayana*; शोभना अर्का मंत्रा विचारा येषान्ते—*Daya*.) ; qualifying word for Maruts (the mortals or the vital forces).

11. Abhisacah, अभिषाच:= अभिऽसाच:, persons assisting at sacred works (अभिषाच: य आभ्यन्तर आत्मनि सचन्ते सम्बन्धनन्ति ते—*Daya*. ; यज्ञमभित: सेवमानाश्च —*Sayana*).

Ratisacah, those who are liberal at gifts; persons liberally giving (रातिषाच: ये रातिं विद्यादि दानं सचन्ते ते—*Daya*.; दानं सेवमाना अपि—*Sayana*).

Apyah, belonging to waters or atmosphere अप्या: अप्स्वन्तरिक्षे भयाश्च —*Sayana*; belonging to waters, i.e. boats or pearls etc. , अप्सु भवा नौयादिनो मुक्ताद्या: पदार्था वा—*Daya*.).

12. Arvantah, horses.

Havesu, at the rituals and sacred ceremonies (हवेषु हवनादिसत्कर्मसु —*Daya*. ; at the seasons of worship स्तोत्रेषु सत्सु—*Sayana*).

13. Aja, the unborn (Lord, अज य: कदाचिन्न जायते जगदीश्वर: —*Daya*.).

Ekapat, the one in whose one foot rests the entire creation (एकपात् सर्वं जगदेकस्मिन् पादे यस्य स: —*Daya*.).

Aja-ekapad: the one-footed driver, or he protects the one foot, or he drinks with one foot, or he has only one foot. He dose not draw one foot out.

(*Av*.XI.4.21—एकं पादं नोत्खिदति); अज एकपादजन एक: पाद: । एकेन पादेन पातीति वा । एकेन पादेन पिवनीति वा । एकोऽस्य पाद इति वा—Nir.XII.29.

See also पावीरवीतन्यतुरेकपादज: (X.65.13).

For मजगृत्माद, see II.31.6; VI.50.14; VII.35.13; X.64.4; 65.13; 66.11.

Devagopah, guardians of divine powers (देवगोपा: सर्वेषां रक्षक: , the protector of all, *Daya.* ; देवागोपायितारो यस्यां सा) ; an epithet of Prsnih (पृश्नि:), the sky or interspace (मन्तरिक्षमवकाश:).

14. Adityah, those who lead a life of discipline and austerity up to the age of 48 (मादित्या: अष्टाचत्वारिंशद्वर्षकृतेन ब्रह्मचर्येण पूर्णविद्या:); *Rudrah* the same up to the age of 44 years (रुद्रा: चतुश्चत्वारिंशद्वर्षं प्रमितेन ब्रह्मचर्येणाधीतविद्या:) ;

Vasavah, the same up to the age of 40 years (वसव: चत्वारिंशद्वर्षं परिमाणेन ब्रह्मचर्येण पठितवेदशास्त्रा: *—Daya.*). (The respective ages of disciplined life may be 48, 36 and 24 also).

15. Uru-gayam, of wide reputation (उरुगायम् बहुभिर्गीयमानं विद्याबोधम् *—Daya.*); the widely renowned son (बहुकीर्तिं पुत्रम्*—Sayana*).

Hymn-36

1. Pratikam, a portion or member of the earth (प्रतीकं पृथिव्या मवयवं देवयजन लक्षणं स्थानम्*—Sayana*); the indicative emblem (प्रतीतकरं*—Daya.*).

Gah, rain water (गा: मापो वृष्ट्युदकानि*—Sayana*) rays (गा: रश्मिनाम; रश्मीन् *—Daya.* Whilst the sun shines scorchingly, it causes rains to shower— याभिरादित्यस्तपति रश्मिभिस्ताभि: पर्जन्यो वर्षति *Taitt.Ar.X.63—Sayana*).

Prthivi, the extensive earth (पृथिवी प्रथिता भूमि:*—Sayana*).

Urvi; far-extending (उर्वी विस्तीर्णासती*—Sayana*).

Prthu, extensive (पृथु विस्तीर्णं*—Sayana*).

Suryah rasmibhih gah sasrje, The sun with his rays lets loose the waters.

Sanuna, with mountains having high summits (सानुना शिखरेण सह —*Daya.*; समुच्छ्रितेन पर्वतादिना—*Sayana*).

Brahma, praise or prayer (ब्रह्मस्तोत्रं स्तुत्यान् सूर्यादीन्—*Sayana*); wealth (धनम्—*Daya.*).

2. Mitra-varuna, O energy and plasma (the pair of in-breath and up-breath).

Inah, Lord (राष्ट्री, अर्यः, नियुत्वान्, इनः —these are synonyms for Lord, Nigh. II.22).

Padavih, the leader on the foot-path; honourable position or status (पदवीः यः पदं व्येति सः—*Daya.*);

The progenitor of path on which feet tread; also *Varuna*, the custo[illegible]n of law (पदवीः पदस्य स्थानस्य प्रजनयिता । वरुणो हि धर्माधर्मयोर्धारयितेति पदवीरित्युच्यते—*Sayana*).

Bruvanah, praised by us (ब्रुवाणः अस्माभिः स्तूयमानः—*Sayana*). Also see: मित्रोजनान्यातयति ब्रुवाणः—III.59.1.).

3. Maho divah, lofty heaven; or mighty sun.

Vṛsabhah mahah divah sadane jayamanah acikradat, the showerer generated in the dwelling of the mighty sun has cried aloud. This refers to the cry of Parjanya.

Sadane, in the abode, the firmament or midspace (सदने सीदन्ते यस्मिन् तस्मिन्—*Daya.*; सदनेऽन्तरिक्षे—*Sayana*).

Sasmin-udhan, in that *antariksa* or midspace (सस्मिन्नूधन् तस्मिन् अन्तरिक्षे—*Sayana*; सस्मिन् अन्तरिक्षे ऊधन् ऊधनि उषसि i.e. in the midspace at the dawn—*Daya.*).

4. Hari, the two horses (हरी अश्वौ—*Daya*; त्वदीयावश्वौ—*Sayana*).

6. Sarasvati, cosmic river; divine speech.

Saptathi, the seventh (सप्तथी=सप्तमी । मत वा छन्दसीति मस्य स्थाने थः—*Daya.*).

Payasa, by water (पयः उदकनाम —Nigh.I.12).

8. Aramatim=the sufficient divine wisdom (अरमतिं अलं प्रज्ञाम्—*Daya*; also see:

अरमतिः—aramatih, II.38.4;VII.1.6;36.21; VIII.31.12; X.64.15; 92.4.

अरमतिं—aramatim, V. 43.6; 54.6;VII.36.8; 42.3; X.92.5.

9. Slokah, song of praises; the cultured speech (श्लोकः शिक्षितावाक्; श्लोक; वाङ्नाम—Nigh. I.11; अस्मदीयं इदं स्तोत्रम्—*Sayana*).

Hymn-37

1. Vajah, men of physical strength; men adept in spiritual knowledge (वाजाः विज्ञानवन्तः—*Daya.*).

Ṛbhuksinah, men of enlightenment (ऋभुक्षिणः मेधाविनः—*Daya*.).

Triprstheh, the three-based; triply combined, (त्रीणि पृष्ठानि प्राप्सितव्यानि येषां तैः —*Daya.*); Sayana enumerates the three as क्षीरदधिसक्तुमिश्रैः, a mixture of milk, curd and cereal-powder; or a mixture of milk (गव्य); ओषधि (herbal plants) and अन्न (cereal meals).

2. Matibhih dayadhvam, with an attitude of favour and kindness (मतिभिः प्रज्ञाभिः दयध्वं दयां कुरुत—*Daya.*).

3. Sunrta, goodness; good nature (सूनृता सत्यप्रियवाणी—*Daya.*); good

or sweet speech (सूनृतावाक्—*Sayana*).

Mahah, महः, of a large quantity; *arbhasya*, of a small quantity (अर्भस्य अल्पस्य—*Daya.*) ; of much or of little wealth.

Gabhastau, both of your hands (गभस्तौ हस्तौ—*Daya.*).

4. **Brahma**, a prayer; an appreciation; wealth and food (ब्रह्म + स्तोत्रं —*Sayana*; धनमन्नं वा —*Daya.*).

5. **Hari-asva**, O Lord of vital faculty.

See earlier reference: VII.19.4; 21.1; 22.1; 2; 24.4; and 32.15).

Vavanma, we beg (ववन्म त्वां संभजेम—*Sayana*; याचामहे—*Daya.*).

6. **Pṛksah**, food (पृक्षः संपर्चनीय मन्नम्—*Daya.*).

Arvah, swift horses or mental faculty.

7. **Nirṛtih**, mother earth (निर्ऋतिः = पृथिवी नाम—Nigh, I. 1).

8. **Parvatasya**, of the cloud; a friend of Indra in mythology; a god (पर्वत इति कश्चित् इन्द्र-सखा—*Sayana*).

Hymn-38

For verse 7, see Nir. XII.44.

1. **Bhagah**, worthy of adoration, one full of splendour (भगः भजनीयः सकलैश्वर्य युक्तः—*Daya.*).

Savita, the sun; the creator, the bestower of splendour (सविता सकलैश्वर्यप्रदः—*Daya.*).

2. **Marta-bhojanam**, human enjoyments (मर्तभोजनं मर्तस्य इदं भोजनम्

—*Daya.*; मनुष्याणां भोगयोग्यं धनम्—*Sayana*).

3. Visve vasavah, all the Vasus, all gods (विश्वेवसवः चित् सव देवा अपि —*Sayana*; for *Vasu*, see earlier notes).

4. For Devi-Aditih, (goddess mother), *Deva-Savitṛ* (God, the creator, the sun); *Varuna* (venerable); *Mitra* (friend, the sun) and *Aryaman* (the law-giver), see our earlier notes.

5. Ahih—budhnyah, lightning of clouds (i.e. born in clouds).

Varutri, venerable mother (वरुत्री वरणीया नीतियुक्ता माता—*Daya.*); protectress; the goddess of speech (वाग्देवी—*Sayana*).

Vanusah, of the solicitors (वनुषः याचमानानां—*Daya.*); the enjoying ones.

Ratisacah, the liberal giver (रातिषाचः दानसेविनः—*Sayana* ; दानस्य दातृः —*Daya.*).

Ekadhenubhih, with excellent cattle, particularly cow (एकधेनुभिः मुख्याभिर्गोभिः —*Sayana*); with excellent speech (एकैव धेनुर्वाक् सहायभूता येषां तैः सह —*Daya.*).

6. Jah-patih, protectors of progeny or people; the sun, the creator (जास्पतिः प्रजानां पालकः—*Sayana*; प्रजापालकः —*Daya.*).

Avase, for our lasting protection.

Ratnam, attractive riches (रत्नं रमणीयं धनम्—*Daya.* ;—*Sayana*).

7. Vajinah, men of wisdom; strong men of quick action; horses (वाजिनः वेगवन्तोऽश्वाः ज्ञानवन्तो योद्धारो वा—*Daya.*; the gods of this name, एतदभिधायका देवाः —*Sayana*).

Mita-dravah, with measured steps or paces; of well-measured

speed (मितद्रवः ये मितं द्रवन्ति गच्छन्ति ते—*Daya*; one moving on specified paths; or those with slackened speed—मितद्रवण मितमार्गाः—*Sayana*;—Nir.XII.44 (मितद्रवः सुमितद्रवः).

For **vajinah**, see Nir.II.28 (अपि स वाजी वेजनवान् i.e. the horse that trots on the road with speed, IV.40.4. May the impetuous ones (*vajinah*) of measured speed and shining brightly be favourable to us in invocations at divine service. Chewing the serpent, the wolf, and the demons, they shall quickly move diseases from us. (Nir. XII.44).

Svarkah, those possessing or bringing excellent food and other articles of enjoyment (स्वर्काः शोभनोऽर्कोऽन्नादिकमैश्वर्यं येषान्ते—*Daya*.);(शोभनान्नाः—*Sayana*): shining brightly; moving brightly; or praising beautifully; or shining beautifully (स्वर्काः स्वञ्चना इति वा । स्वर्चना इति वा । स्वर्चिष इति वा—Nir. XII.44).

Vṛkam, the robber; the thief (वृकं वसूनामादातारं—*Sayana*; स्तेनम्—*Daya*.).

Deva-tata, at an assembly of the *devas* or enlightened persons in a sacred work (देवताता विद्वद्भिरनुष्ठातव्ये यज्ञे—*Daya*.); at the worship of gods (देवतातौ यज्ञे—*Sayana*).

Amivah, diseases (अमीवाः रोगाः—*Daya*. ; रोगान्—*Sayana*).

8. Vajinah, persons, powerful and energetic, and rich in wealth and food (वाजिनः बहुविज्ञानान्न बलवेगयुक्ताः —*Daya*.).

Vaje-vaje, in every struggle and life conflict (वाजेवाजे संग्रामे संग्रामे—*Daya*.; in all battles, सर्वेषु युद्धेषु—*Sayana*).

Devayanaih, by the paths of gods, i.e. of the enlightened persons (देवायानैः विद्वन्मार्गैः—*Daya*.).

Rtajnah, seekers and observers of truth (ऋतज्ञाः ये ऋतं सत्यं जानन्ति ते सत्यं व्यवहारं ब्रह्म वा जानन्ति ते—*Daya*.; सत्यं जानन्त एवं भूताः सन्तो यूयं—*Sayana*).

Viprah, men of wisdom (विप्राः मेधाविनः—*Daya.*;—*Sayana*).

Hymn-39

For verses 2, 3, 4, see Nir. V.28; XII.43; and VI.13 respectively.

1. Adri, the devoted pious pair (of householder and his wife) (अद्री अनिन्दितौ पत्नीयजमानौ—*Daya.*; आद्रियन्तौ श्रद्धावन्तौ पत्नीयजमानौ—*Sayana*).

Rathya-iva, like two riders in a chariot; like two good horses yoked to a chariot (रथ्येव यथा रथेषु साधू अश्वौ—*Daya.*).

2. Birite, in the midspace (वीरिटे अन्तरिक्षे—*Daya.*; Nir.V .28).

For them he twisted the grass soft to tread, in the atmosphere they appear like lords of all creation. At night, at dawn, at men's earliest call, may Vasu and Pusan come with their teams for our welfare.

Biritam, means atmosphere; it is full of fear or light. Or else, it is used for the sake of comparison, i.e. they appear like kings, lords of all, in a great multitude of men. At the termination of night, at the earliest call of men, may Vayu and Pusan come with their teams for our welfare, i.e. protection (Nir.V.28). With his team, i.e. *niyutvan*, one whose steeds are yoked. "Yoked" is so called, from being restrained or yoked. (वीरिटमन्तरिक्षम् । भियो वा भासो वा ततिः । अपि वोपमार्थे स्यात् । सर्वपती इव राजानौ । वीरिटे गणे मनुष्याणाम् । राज्या विवासे पूर्वस्यामभिहूतौ । वायुश्च नियुत्वान् । पूषा च स्वस्त्ययनाय । नियुत्वान्नियुतोऽस्याश्वाः । नियुतो नियमनाद्वा । नियोजनाद् वा ।—Nir.V.28).

3. श्रोता=श्रोत (शृणुत)-(द्व्यचोऽतस्तिङ इति दीर्घः *Panini*.VI.3.134). The verse has been quoted by Nir.XII.43.

The divine Vasus have here enjoyed themselves with earth (*jma*, ज्मा, means earth, Nigh.I.1). The bright ones have embellished themselves in the wide atmosphere. O you, moving in extensive space, make your paths hitherward.

Listen to this our messenger, i.e. Agni, who has started on his

journey.

Urujrayah, swift moving (उरुज्रय: बहुगन्तार:—*Daya.*, Swift moving Vasus and Maruts, प्रभूतगमना वसुवो मरुतश्च—*Sayana*).

4. **Umah**, guardians (ऊमा: रक्षादि कर्त्तार:—*Daya.*; रक्षका:—*Sayana*).

Nasatyas—tan adhvara usatah yaksi agne Srusti bhagam nasatya purandhim—O Agni, sacrifice quickly for them, i.e. wise Bhaga and Nasatyas, who are longing for it, in this sacrifice, i.e. Bhaga and Nasatyas, i.e. Asvins. "They are ever true and never false," says Aurnavabha. "They are promoters of truth", says Agrayana, or else they are so called, because they are nose-born (*nasatye* from *nasa*, nose, nasika (नासत्यौ चाश्विनौ। सत्यावेव नासत्यावित्यौर्णवाभ:। सत्यस्य प्रणेतारावित्याग्रायण:। नासिकाप्रभवौ बभूवतुरिति वा—Nir.VI.13).

Purandhih—purandhi (पुरन्धि) means very wise. With reference to this, who is very wise? Some think it to be the epithet of Bhaga, who is placed prior to it (in this verse); according to others, it refers to Indra; he is of manifold activities, and the most dreadful shatterer of cities. Others take it to mean Varuna, i.e. who is praised with regard to his intelligence. (पुरन्धिर्बहुधी:। तत्क: पुरन्धि। भग: पुरस्तात्तस्यान्वादेश इत्येकम्। इन्द्र इत्यपरम्। स बहुकर्मतम:। पुरां च दारयितृतम:। वरुण इत्यपरम्। तं प्रज्ञया स्तौति—Nir.VI.13).

5. For Agni, Varuna, Indra, Mitra, Aryaman, Visnu, Sarasvati, and Maruts, see our earlier notes.

6. धाता=धात (दधाति) (द्व्यचोऽतस्तिङ इति दीर्घ: —*Panini* VI.3.134).

7. **Candrah**, the conferers of joy (चन्द्रा: आह्लादकरा:—*Daya.*).

Arkam, praise, honour, food, thought (अर्कं सत्कर्त्तव्यं मंत्रं विचारं वा —*Daya.*; food, अन्नं—*Sayana*; Nigh.II.7).

Hymn-40

1. **Srustih**. sat[illegible]action (श्रुष्टि: सुखमस्मात्—*Sayana*); speedy in

action (आशुकारी—*Daya.*).

O, vocative (ओ सम्बोधने—*Daya.*; ओ आ—*Sayana*).

Vidathesu, in the yajna, sacrifice, battle, or assembly (विदथेषु संग्रामादिषु व्यवहारेषु अत्र—*Daya.*).

Ratninah, of the wealth-bestowing persons or deities (रत्निनः बहूनि रत्नानि धनानि विद्यन्ते येषु तान्—*Daya.*; रमणीय धनवतः—*Sayana*).

Vibhage, in the apportionment (विभागे दाने—*Sayana*) विशेषेण भजनीये व्यवहारे—*Daya.*).

2. For Mitra, Varuna, Rodasi, Indra, Aryaman, Aditi, Vayu and Bhaga, see our earlier notes. (मित्रः सखा, वरुणः जलसमुदायः, रोदसी द्यावापृथिवी, इन्द्रः परमैश्वर्यो राजा, अर्यमा न्यायकारी, देवी विदुषी, अदितिः स्वरूपेणाखण्डिता, वायुः पवनः, भगःऐश्वर्यवान्—*Daya.*).

3. Prsat-asvah—O, the ones whose steeds are spotted-deers (हे पृषद् अश्वाः ! पृषच्छब्देन केचिन्मृगविशेषा उच्यन्ते । त एवाश्वा वाहा येषां ते—*Sayana*; this refers to Maruts); those who use a transport, or a fast-driven car driven by water, steam, fire, etc. (पृषदश्वाः सिक्तजलादिनाऽऽशुगामिनो महान्तः —*Daya.*).

4. Neta, the leader in a sacrificial act of public service. Varuna is the leader of the eternal law (ऋतस्य नेता).

Anarva, unopposed (अनर्वा केनाप्यप्रतिगता—*Sayana*; अविद्यमानाश्व गमनेव —*Daya.*).

5. Milhusah, see earlier notes, I.155.4; 169.6; 173.12; II.8.1; IV.15.5; VI.66.3; VII.16.3.

Vayah, branches or ramifications (वयाः शाखा इव भवन्ति—*Sayana*); the attainers (वयाः प्रापकाः—*Daya.*).

According to traditionalists, all the deities are as it were, branches

of Visnu (अन्ये देवाः यथा इव भवन्ति; विष्णु सर्वदेवताः—*Ait.Br.*I.1).

6. **Parijma vatah,** the circumambient *Vata*, the supreme wind, परितो गन्ता वायुः—*Sayana;* परिज्मायः परितस्सर्वतो गच्छति सः , वातः वायुः—*Daya.*).

7. For Rodasi, Vasistha; Varuna, Mitra, Agni, Chandrah, and **Arka,** see earlier notes. (रोदसी द्यावापृथिव्यौ इव; वसिष्ठैः अतिशयेन धनाढ्यैः ; ऋतावान् सत्यस्य प्रकाशिका: : वरुणः जलमिव; मित्रः सखेव प्रियाचारः ; अग्निः पावक इव प्रकाशितयशाः ; चन्द्रः आनन्दधा: ; अर्कं सत्कर्तव्यं धनधान्यम् —*Daya.*).

Hymn-41

For the entire hymn, see Yajurveda, XXXIV.34—40.

For Agni, Indra, Mitra, Varuna, Asvins, Bhaga, Pusan, Brahmanaspati, Soma, and Rudra, see our previous notes.

The entire hymn is an invocation to Bhaga and Dawns.

7. **Asvavati,** the possessor and bestower of horses;

Gomatih, the possessor and bestower of cows, cattle (or rays).

Viravatih, the possessor and bestower of males progeny and brave descendants.

Hymn-42

1. **Brahmanah**—persons, well-versed in the four Vedas (ब्रह्माण: चतुर्वेदविद: —*Daya.*).

Angirasah—pervious to all disciplines of knowledge like vital breaths (अङ्गिरस: प्राणाइव सद्विद्यासु व्याप्ता—*Daya.*); seers of this clan (एतन्नामका ऋषय:—*Sayana*).

Krandanuh; the invoker; the evoker (क्रन्दनु: आह्वाता—*Daya.*); synonym of *parjanya* or cloud (क्रन्दनु पर्जन्य:—*Sayana*); (क्रदि, to cry or roar, क्रदि आह्वाने रोदने च).

Dhenavah, cows, words or speech, rivers (धेनव: प्रीणयित्र्यो नद्य: —*Sayana*; दुग्धो दात्र्यो गाव इव वाच: —*Daya.*).

Nabhanyasya, born of midspace, earth or pleasure (नभन्यस्य नभस्यन्तरिक्षे पृथिव्यां सुखे वा भवस्य—*Daya.* ; नभ इति साधारण नाम Nigh.I.4); our addoration (नभन्यस्य स्तोतस्यास्मदीयं स्तोत्रं—*Sayana*).

2. **Rohitah**, like rivers (रोहिता नद्य इव—*Daya.*; रोहित=नदी—Nigh.I. 13). Also red like blood (रोहित: लोहितवर्णा:—*Sayana*); ruddy horses.

Haritah, like a cardinal direction (हरित:=दिक्—Nigh.I.6.) (दिश इव हरित: —*Daya.*); also green (हरित: श्याम वर्णा: —*Sayana*).Also the hay.

3. **Namobhih**, by foods (नमोभि: अन्नादिभि:—*Daya.*). The yajamans, or the reciters offering salutations (नमोभि: नमस्कारैर्युक्ता इमे स्तोतारो वा यजमाना वा —*Sayana*).

4. **Durone**, in the house (दुरोणे गृहे—*Daya.* ;—*Sayana*).

Atithih, fire, the guest of all (अतिथि: सर्वेषामतिथि भूतोऽग्नि:—*Sayana*); the preceptor of truth (अतिथि: सत्योपदेशक:—*Daya.*) Also the visitor without an appointment of date or time (अतिथि: अनियततिथि:—*Daya.*); a preceptor

public servant, or mendicant always mobile (महाविद्वान् भ्रमणशील उपदेष्टा परोपकारी मनुष्यः—*Daya.*; on I.73. 1. ; always in transit, that is fire or *agni* (सततगन्ता अग्निः—*Daya.* on III.2.2) (derived also from अतति गतिकर्मा—Nigh.II. 14; अत सातत्यगमने धातेरु इथिन् प्रत्ययः).

5. Nakta, night (नक्ता रात्रिम्—*Daya.*).

Usasa, along with day (उपसा दिवसश्च—*Sayana*; दिनेन—*Daya.*).

कृधी=कृधि (अत्र द्वयचः दीर्घः *Panini*, VI.3.134).

6. Vasisthah, superb among Vasus (वसिष्ठः अतिशयेन वसुः—*Daya.*); i.e. the richest one; a seer of this name (*Sayana*).

Vajam, food or learning (वाजं विज्ञानमन्नं वा—*Daya.*).

Hymn-43

1. Visvak, everywhere (विष्वक् विषु व्याप्तं अन्चतीति—*Daya.* ; from all sides (विष्वक् विश्वतः —*Sayana*).

Viprah, the learned or intellectual men (मेधाविनः—*Sayana*).

2. Ghrtacih, the night (घृताचीः या घृतमुदकमञ्चति ता रात्रीः—*Daya.*); ladle, घृताचीः स्रुचः—*Sayana*); a synonym of night (Nigh.I.VII). (see III.30.7) —घृताची सुखप्रदा रात्रीव—*Daya.* ; the flame which receives, या घृतमुदकमञ्चति प्राप्नोत्यनयाऽऽदानक्रियया सा—*Yv.* II. 6 ;—*Daya.*

For reference, see

घृताची — I.167.3; III.6.1; 30.7; IV.6.3; V.28.1; 43.11; VI.63.4; VII. 1.6; 84.1.

घृताचीः — VII.5.5; 43.2; 60.3; VIII.44.5; X.139.2.

घृताचीं — I.2.7; III.19.2; X.70.1.

पुताच्या — III.27.1.

4. A gantana samanasah, come here with one accord (आगन्तन प्राप्नुत समनसः समान विज्ञानाः—*Daya.*). This is followed with words यति स्थ (*yati-stha*) Wilson's note on this is: "*Stha* may be the second person. of *as*, to be; but it is difficult to assign a meaning to *yati*, unless it is intended, or an error, for *yadi*, if, when the sentence may be rendered, "if you are of one mind."

Also (यति प्रयतन्ते यस्मिन् तस्मिन् स्थ भवत्—*Daya.*; the one in which one makes an effort).

5. एवा=एव (निपातस्यचेति दीर्घः *Panini*, VI.3.135).

Hymn-44

1. The following renderings may be helpful for understanding this verse. Dadhikra, दधिक्रा, cyclonic force; *asvina*, अश्विना, twinsdivine; *usasam*, उषसं, dawn; *agnim* अग्निं, fire divine; *bhagam*, भगं, the gracious one; *Indram*, इन्द्रं, the lightning; *Visnum*, विष्णुं, the pervading one; *pusanam*, पूषणं, the sustainer; *brahmanaspatim*, ब्रह्मणस्पतिं, one superintending the universe; *adityah*, आदित्याः, the months; *apah*, आपः, oceans; and *svah*, स्वः, the sun.

According to *Sayana*, *dadhikra* is the deity of horse (दधिक्रां अश्वाभिमानिनीं देवतां); Dayananda derives it thus: दधिक्रां यो धारकान् क्रामति or the one who successively works through all sustaining forces; or the one who gives the periodic movements to earth etc. (पृथिव्यादि धारकाणां क्रमितारम्).

2. **Bodhayantah**, arousing (बोधयन्तः).

Ut-iranah, (उत्‌ईराणाः); the one possessing the highest knowledge (उदीराणाः उत्कृष्टं ज्ञानं प्राप्ताः—*Daya.*); animating ones (उदीराणां प्रेरयन्तः—*Sayana*).

3. **Babhrum**, sustainer (बभ्रुं धारकं पोषकं वा—*Daya.*); also the brown horse (बभ्रुं पिंगलवर्णमश्वम्—*Sayana*).

यावयन्तु=यवयन्तु (संहितायाम्—*Panini*, VI.1.70); to separate (यवयन्तु पृथक्

कुर्वन्तु—*Sayana* ; दूरी कुर्वन्तु—*Daya.*).

4. Adityebhih, by months; (आदित्येभि : संवत्सरस्य मासैः—*Daya.*).

Suryena, by the sun (सूर्येण सविता—*Daya.*).

Vasubhih, by the Vasus, the abodes, or planets (वसुभि: पृथिव्यादिभि: —*Daya.*).

Angirah-bhih, by vital winds (अंगिरःभिः वायुभि:—*Daya.*).

5. Amurah, those who are never perturbed, never perplexed ones (अमूरा: अमूढा: विद्वांस:—*Daya.*; अमूढा:—*Sayana*).

Hymn-45

1. Nivesayam ca prasuvam ca bhuma,

Tranquillising and animating living beings (*Wilson*); according to Sayana, *bhuma* means living beings (भूम भूतानि); *nivesayam*, placing at one's own station during night (निवेशयन्च रात्रिषु स्वे स्थाने स्थापयन्च—*Sayana*).

Prasuvam, animating during the day (प्रसुवन्च अहः सु प्रेरयंश्च—*Sayana*).

According to Dayananda, however, *bhuma* is *bhavema*, भवेम , may we be so. May we become like the sun, who whilst entering animates (निवेशयन् प्रवेशयन् प्रसुवन् प्रसुवन्ति यस्मिन् तदेश्वयंम् ; भूम भवेम—*Daya.*).

2. Surah cit asmai anu dat apasyam, may the sun impart energy to him. Here *sura* means the sun, and *asmai* (him) stands for *Savita* अस्मै सवित्रे—*Sayana*); or for a learned person (*Daya.*).

Apasyam, the desire for acts (अपस्यां आत्मन: कर्मेच्छां—*Daya.*; —*Sayana*).

4. Vayah, food (वय: अन्नम्—*Sayana*); life (वय: जीवनं or life span —*Daya.*).

Ayuh, is a synonym of food (Nigh.II.7); hence *vayah=ayuh=annam*=food.

Hymn-46

For verses 1 and 3, see Nir. X.6 and X.7 respectively.

1. Rudra, he is so called because he bellows (रोति); or because he runs (द्रवति) vociferating (int. of *ru*), or it is derived from the causal of the verb *rud*, to roar (Nir.X.5): रुद्रो रौतीति सतः । रोरूयमाणो द्रवतीति वा । रोदयतेर्वा । यदरुदत् तद् रुद्रस्य रुद्रत्वम् (*Kathakas*. XXV.1); यद् अरोदीत् तद् रुद्रस्य रुद्रत्वं (Taitt.S. I.5.1.1) (Nir.X.5).

Bear these songs to Rudra of strong bow and swift arrows, the god rich in food, irresistible, the assailant, the disposer, armed with sharp weapons; may he hear us.

The word *tigma* (तिग्म) is derived from *tij* (√तिज्), meaning to sharpen (तिग्मं तेजतेः).

Ayudham, (weapon) is so called from killing (आयुधमायोधनात्—Nir. X.6).

3. May that bright weapon of thine which is hurled down from heaven, i.e. from beyond heaven, flies on earth, avoid us. O god of authoritative speech, thou hast a thousand medicines; dost thou not hurt our sons and descendants.

Didyut, दिद्युत् (bright weapon) is derived from the root *do* (to cut), दिद्युत् द्युतेर्वा , द्योततेर्वा or from *dyu*, to assail, or from *dyut*, to shine.

Esma, क्ष्मा , means earth; it flies on it or along it; or else it flies, bringing destruction (क्ष्मया चरति । क्ष्मा पृथिवी । तस्यां चरति । विक्ष्मापयन्ती चरतीति वा)

Sahasram te svapivata bhesaja—O god of authoritative speech, a thousand medicines belong to thee; (सहस्रं ते स्वाप्तवचन भेषज्यानि).

Do thou not injure our sons and grandsons.

Tokam, (offspring) is derived from the verb *tud*, (√तुद्) (to push) —तोकं तुद्यते: ।

Tanayam, (son) is derived from the verb *tan*, (√तन्), to spread. —Nir. X.7.

Dayananda translates *tokam* as a newly-born baby, and *tanaya*, as a young boy (तोकेषु सद्योजातेष्वपत्येषु, तनयेषु सुकुमारेषु).

Hymn-47

For verse 3, see Nir. V. 6.

1. Apah, waters (water-god, हे आप: अब्द देवता:—*Sayana*; learned persons like waters, जलानीव विद्वांस:—*Daya.*).

Ilah, speech (इल: वाच:—*Daya.*; Nigh. I.11). Sweet essence of the earth (इल: इलाया: भूम्या: सम्भूतं—*Sayana*).

Ariparam, faultless; without sin (अरिप्रं निष्पापं निर्दोषं—*Daya.*; पापरहितं —*Sayana*).

Urmim, name of Soma juice (ऊर्मिं सोमाख्यं—*Sayana*); the wave, wave-like (तरङ्गमिव उच्छ्रितं—*Daya.*).

Ghrtaprusam, rain-shedding (घृतप्रुषं वृष्टि लक्षणमुदकं सिञ्चन्तं—*Sayana*; घृतेनोदकेनाज्येन वा सिक्तं, drenched with butter or water—*Daya.*).

Indrapanam, beverage of Indra (इन्द्रपानं इन्द्रेण पातव्यं); anything worth

attaining by the self or soul (इन्द्रस्य जीवस्य पातुमर्हम्—*Daya.*).

3. Sata-pavitrah svadhaya madantih, शत पवित्राः स्वधया मदन्तीः ; here the word *pavitram* is derived from √पू , to purify (पवित्रं पुनातेः);

(i) **Mantra,** or stanza is called *pavitra* as in the *Samaveda* II.652 (येन देवाः पवित्रेणात्मानं पुनते सदा , the stanza with which the gods always purify themselves);

(ii) Rays are also called *pavitram* (रश्मयः पवित्रमुच्यन्ते) as in गभस्तिपूतः (purified by rays, fragment of—*Yv.*VII.1);

(iii) Water is also called *pavitram* (आपः पवित्रमुच्यन्ते), as in this present verse, having a hundred waters (i.e. streams rejoicing with food). Besides fire, air, Soma, the sun and Indra are also called ***pavitram*** (अग्निः पवित्रं स मा पुनातु वायुः सोमः सूर्यं इन्द्रः । पवित्रं ते मा पुनन्तु an untraced quotation)—Nir. V. 6.

4. Gatum, a path by which waters (or clouds) could flow or issue (गातुं मेघेभ्यो निर्गमन साधनं मार्गं—*Sayana*); also the earth (*Daya.*, Nigh.I. 1).

Hymn-48

For verse 2, see Nir. V.2.

1. The words *ṛbhu, Vibhu* and *Vaja* have different connotations in different contexts. As architects and technicians, they are connected with roadways, airways and waterways (*Rv.*40.IV.33.9; 34.1.). *Ṛbhu* (or *ṛbhukṣin*) is associated with Indra i.e. with midspace (i.e. airways and spacecraft); *Vaja* was the artificer of the gods (their chariots and roadways); and *vibhvan* is associated with *Varuna* or oceans (i.e. the waterways and ships). See Hymns IV.33 to 37.

In another context, *vibhu* indicates a person devoted to high values of life, moral and spiritual; *ṛbhu* is an intellectual academician,

whilst *vaja* represents a person devoted to physical wellbeing, — good, stout and strong in person.

One senior and elder is known as *ṛbhukṣa* (ऋभुक्षेत्यृभूणां ज्येष्ठस्याख्या); and *vaja* is the junior and younger in rank (वाज इति तु कनिष्ठस्य—*Sayana*).

In the present verse, the word *Vibhu* does not occur, but being plural, by implication, it completes the group of three (अत्र "ऋभुक्षणो वाजः" इति बहुवचनेन ऋभवस्त्रयो गृह्यन्ते—*Sayana*).

Ṛbhu, Vibhu and *vaja* are three brothers as if.

2. Ṛbhu, the word has been derived from *uru* the great (ऋभुः उरु भवन्तीत्यृभवः. Similarly, *vibhu* from *vibhava*, rich or powerful(विभ्वः विभवस्य हन्तः—*Sayana*).

Indrena yuja tarusema vṛttram, accompanied by Indra, may we slay vṛttra, (See Nir.V.2).

The words *vanusyati* and *tarusyati* both mean "to slay"; the grammatical forms may not be known (वनुष्यतिर्हन्तिकर्मा । अनवगत संस्कारो भवति । "वनुयाम वनुष्यतः" I.132.1; VIII.40.7. "दीर्घं प्रयज्युमति यो वनुष्यति वयं जयेम" VII.82.1; "तरुष्यतिरप्येवं कर्मा—Nir.V.2).

3. Uparatati, in a battle won with the help of missiles (उपरताति उपरतातौ पर्वैः मेघास्त्रादिभिः योद्धव्ये संग्रामे—*Daya.*) Upara is *upala*, a stone and hence in the war that is waged with weapons like stones (उपरैः उपलैः पाषाण-सदृशैरायुधैस्तायते विस्तार्यंत इत्युपरतातिः युद्धम्—*Sayana*).

Aryah, enemies (अर्यः अरीञ्छत्रून्—*Sayana*); a lord, a master (अर्यः स्वामी —*Daya.*).

Aryah Satroh, the subduers of enemies (अर्यः शत्रूणामभिगन्तारः सन्तः

पाशौ: सम्बन्धि—*Sayana*).

4. Vasavah, those who indulge in learning and scholarship (वसव: ये विद्यायां वसन्ति ते—*Daya.*) the exalted *ṛbhus* (वसव: प्रशस्या ऋभव:—*Sayana*);

Vasu, being an epithet of *ṛbhu.*

नू=नु ; कर्त्तना=कर्त्तन ऋचितनुघेति दीर्घ:—*Panini* VI.3.132; and संहितायम्—VI.1.70.

Hymn-49

1. Samudra jyesthah, those amongst whom sea is the eldest or supermost (समुद्रज्येष्ठा: समुद्रा: ज्येष्ठो यासां ता: —*Daya.*); waters, with their ocean — chief (समुद्रोऽर्णवो ज्येष्ठ: प्रशस्यतमो यासामपां ता: —*Sayana*).

Salilasya madhyat, from the midst of the firmament (सलिलस्य अन्तरिक्ष नामैतत् । अन्तरिक्षस्य मध्यात् माध्यमिकात् स्थानात्—*Sayana*; अन्तरिक्षस्य मध्यात् —*Daya.*).

Rarada, sends forth; pours down; rains (रराद विलिखति वर्षयति —*Daya.*; लिखति—*Sayana*).

2. Khanitrima, (whose channels) have been dug (खनित्रिमा: खननेन निर्वृत्ता: —*Sayana*; या: खनित्रेण संजाता:—*Daya.*; the digging implement is *khanitra.*).

This stanza is a proof of the practice of irrigation (*Wilson*); formed, or perhaps stopped, by digging canals or reservoirs.

Samudrarthah, those that seek the ocean (समुद्रार्था: समुद्रायेम:—*Daya.*; समुद्र एवार्थो गन्तव्यो यासां ता: समुद्रार्था: —*Sayana*).

3. Satyanrte avapasyan jananam, discriminating the truth and falsehood of mankind. (जनानां प्रजानां सत्यानृते सत्यं चानृतं च अवपश्यन् जानन्नित्यर्थ:

—*Sayana*; जनानां जीवानां सत्यानृत आचरणे अवपश्यन् यथार्थं विजानन् याति प्राप्नोति— *Daya.*).

4. **Yasu,** in which (यासु अन्तरिक्षे जलेषु प्राणेषु—*Daya.*; which standing for midspace, waters or vital breaths); in waters (यासु अप्सु—*Sayana*).

Hymn-50

1. **Kulayayat,** making a place or nest (कुलायं स्थानं तत्कुर्वत्—*Sayana*); whilst aspring for the well being of *Kula* or family (कुलाययत् कुलायं कुलोन्नतिं कामयमानः —*Daya.*).

Visvayat, specially increasing (विश्वयत् विशेषेण वर्धमानं—*Sayana*). Sayana supplies the substantive *visam*, the poison; let not the insiduous (कुलाययत्) and spreading (विश्वयत्) poison reach me (न आगन्).

Ajakavam, malignant (from *ajaka*, a disease अजकावम् अजकानाम रोगविशेषः , तद्वत् and thus malignant—*Sayana.*); to the one which inflicts pain or injury to creatures, (योऽजान् जीवान् कावयति पीडयति तम्—*Daya.*).

Duh-dṛsikam, undiscernible venom (दुःदृशीकम् दुर्दर्शनं विषं—*Sayana*; दुःखेन द्रष्टुं योग्यं—*Daya.*).

Tsaruh, the tortuous; what goes stealthily or crookedly (त्सरुः कुटिलगतिः —*Daya.*; छद्मगामी ; जिह्मगः सर्पः–*Sayana*); an epithet for snake.

Padyena rapasa, from sin worth attaining (पद्येन प्राप्तुं रपसा पापेन —*Daya.*); by the sound of the foot-step (पद्येन पादभवेन रपसा शब्देन—*Sayana*; रपिः शब्दकर्मा).

2. **Vijaman paruṣi,** in the variously-born joints of trees and others (विजामन् विविध जन्मनि परुषि वृक्षादीनां पर्वणि—*Sayana*; it refers to the poison which is generated in the manifold knots of trees and the like.

Vandanam yat, a poison of this name (यत् विषम्).

Asthivantau kulphau, the poison which is smeared upon the

knees or ankles (यच्चविषं अष्ठीवन्तौ जानुनी कुल्फौ गुल्फौ च परिवेहत् उपचितं कुर्यात् —*Sayana*; ष्ठीवनं कफादिकमत्वजन्तो—*Daya.*).

3. Salmalau, in the Salmali tree; the silk-cotton tree.

Salmala Malabarica. For *Salmali*, see:

शल्मलिम्—X.85.20.

शल्मलौ—VII.50.3.

शल्मलि—Yv.XXIII.13.

4. Asipadah bhavantu, communicating not disease. *Sipada* may be the name of a malady; cf. *slipada*, श्लीपद, the cochin leg. (अशिपदा: । शिपदं नाम रोगविशेष: —*Sayana*); Dayananda derives from अशि, food, अशिपदा: भोजनादि व्यवहाराय प्राप्ता:).

Asimidah bhavantu, unproductive of harm (अशिमिदा: । शिमिर्वधकर्मा । अहिंसाप्रदा: —*Sayana*; भोजनादिस्नेहकारिका: भवन्तु—*Daya.*).

Simi, शिमि, means *badha*, वध, or killing; from this अशिमिदा: =अ+शिमि+दा: not+killing+which gives=अहिंसाप्रदा: not doing harm or injury.

Hymn-51

In this hymn, the deities (देवता:) are the Adityas, the suns (the twelve months of a year); born of, or associated with the Mother Infinity, *Aditi*.

1. Adititve, in the infinity (अदितित्वे अखण्डितत्वे—*Daya.*); also in independence (अदितित्वे अदीनत्वे—*Sayana*).

Adityanam, learned persons of the highest or supermost rank (आदित्यानां पूर्णविद्यानां विदुषाम्—*Daya.*).

Anagastve, in sinlessness (अनागास्त्वे अनपराधत्वे—*Sayana*; अनपराधित्वे —*Daya.*).

2. **Bhuvanasya gopah,** guardians of the world (*Bhuvanam* is also a synonym of water, Nigh.I.12; भुवनस्य जलादेर्लोक रक्षकाः—*Daya.*).

3. **Adityah,** twelve months of a year; the learned persons.

Marutah, mortal beings: cloud-bearing winds.

Rbhavah, the intellectuals (ऋभवः मेधाविनः—*Daya.*); the architects.

Indrah, the lightning; the resplendent; the king; the self.

Asvina, a pair of the sun and moon (अश्विना सूर्याचन्द्रमसौ—*Daya.*).

Hymn-52

1. **Aditayasah,** आदित्यासः, O Lord of celestial world, or months; O suns (here vocative by inversion, the first syllable is not *udatta*, व्यत्ययेनानुदात्तत्वाभावः। यद्वा। आदित्यानामिव आदित्याः —*Sayana*).

Vasavah, वसवः, O Lord of cosmic life; O Vasus; (वसवः वासकादेवाः —*Sayana*); also whilst dwelling or residing वसवः निवसन्तः —*Daya.*).

Mitravaruna, O Mitra and Varuna; O *prana* (inbreath) and O udana, the upbreath.

Puh, पूः, protection (पालनं—*Sayana*); also a city (पूः नगरीव—*Daya.*).

Devatra, amongst gods or learned persons (देवत्रा देवेषु वर्त्तमानाः—*Daya.*; देवेषु—*Sayana*).

Aditayah, unbroken, independent (अदितयः अखण्डनीयाः —*Sayana*;

मत्वाप्तिता: —*Daya.*).

2. **Mitrah-varunah,** the foremost amongst the gods of day and night (मित्र: वरुण: अहर्निशाभिमानिनौ देवावेतदाद्या: —*Sayana*). *Mitra* is friend like breath (प्राणइव सखा) and *Varuna* is sustainer like water (जलमिव पालक: —*Daya.*).

Tokaya-tanayaya, for our children and grandchildren (तोकाय अस्मदीयाय पुत्राय तनयाय तत्पुत्राय—*Sayana*).

नामहन्त =ममहन्त (तुजादीना दीर्घोऽभ्यासस्य—*Panini* VI.1.7).

3. **Angirasah,** vital processes (अंगिरस: प्राणा इव—*Daya.*); seers of this name (*Sayana*).

Turanyavah, prompt in doing or in actions, i.e. in sacred works (तुरण्यव: यज्ञादिकर्मसु त्वरिता: —*Sayana*; क्षिप्रं कर्त्तार: —*Daya.*).

Savituh, of or from the creator of the universe (सवितु: सकलजगदुत्पादकस्य परमेश्वरस्य—*Daya.*).

4. **Samanasah,** alike favourably minded (समनस: समान मनस्का: —*Sayana*; समानं मनोऽन्त:करणं येषां ते—*Daya.*).

Hymn-53

1. **Sabadha,** living or existing along with pain or obstacle (सबाध: बाधेन सह वर्त्तमान: —*Daya.*); attended by a group or a concourse (of priests) बाधा सहित: ; ऋत्विजां संघाधयुक्त इत्यर्थ:—*Sayana*).

Devaputre, of whom the learned are the sons; gods are the sons (देवपुत्रे देवा विद्वांस: पुत्रा: पुत्रवत् पालका: ययोस्ते—*Daya.*; देवा: पुत्रा: ययोस्ते—*Sayana*).

2. **Rtasya sadane,** in the halls of sacrifice, in the abodes of truth (सदने सीदन्ति ययोस्ते । ऋतस्य सत्यस्य—*Daya.*; ऋतस्य यज्ञस्य सदने स्थानभूते—*Sayana*).

Navyasibhih-girbhih, with new songs or new praises (नव्यसीभिः नवतराभिः स्तुतिरूपाभिर्वाग्भिः —*Sayana*).

Purvaje pitara, the previously born parents and the like (पूर्वजे पूर्वस्माज्जाते पितरा मातृ पितृवद् वर्त्तमाने); the ancient of all beings parents (पूर्वजे पूर्वं प्रजाते पितरा पितरौ विश्वस्य मातापितृभूते द्यावापृथिव्यौ—*Sayana*).

Dyava-prthivi, a pair of earth and lightning (द्यावापृथिवी भूमिविद्युतौ —*Daya.*).

Varutham, status, stature; protecting wealth (*Wilson*); worth selection (यस्माभिर्वरणीयं—*Sayana*); nice residence (वरूथं वरं गृहम्—*Daya.*).

3. Yuyam pata svastibhih sadanah, यूयं पात स्वस्तिभिः सदा नः, may you all ever cherish us with your blessings. For these termining lines, see the following also (mostly in the Book VII of the *Ṛgveda*).

Book VII—1.20; 25; 3.10; 7.7; 8; 9.6; 11.5; 12.3; 13.3; 14.3. 19.11; 20.10; 21.10; 22.9; 23.6; 24.6; 25.6; 26.5; 27.5; 28.5; 29.5; 30.5; 34.25; 35.15; 36.9; 37.8; 39.7; 40.6; 41.7; 42.6; 43.5; 45.4; 46 4; 47.4; 48.4; 51.3; 53.3; 54 3; 56.25; 57.7; 58.6; 60.12; 61.7; 62.6; 63.6; 64.5; 65.5; 67.10; 68.9; 69.8; 70.7; 71.6; 72.5; 73.5; 75.8; 76.7; 77.6; 78.5; 79.5; 80.3 84.5; 85.5; 86.8; 87.7; 88.7; 90.7; 91.7: 92.5; 93.8; 95.6; 97.10; 98.7; 99.7; 100.7; 101.6.

Book IX — 90.6; 97.3; 6.

Book X — 65.15; 66.15; 122.8.

See also the *Atharvaveda* :

III.16.7; XIX.11.5; XX.12.6; 17.12; 37.11; 87.7.

See also the *Yajurveda*; XX.54; XXVII.28: XXXIV.40.

Ratnadheyani, precious wealth (रत्नधेयानि रमणीयानि धनानि—*Sayana*);

रत्नानि धीयन्ते येषु तानि—*Daya.*).

Hymn-54

1. Vastospate, lord or promoter of the house (वास्तोः वासहेतोर्गृहस्य पते स्वामिन्—*Daya.*; गृहस्य पालयितर्देव त्वम्—*Sayana*).

मया=मव (अत्र द्व्यचो० इतिदीर्घः —*Panini* VI.3.134).

2. Gayasphanah, promoter of the house (गयस्फानः गृहस्य वर्धकः—*Daya.*); augmenter of our wealth. (गयस्य अस्मदीयस्य धनस्य स्फाययिता प्रवर्धकः —*Sayana*).

For *gaya*=wealth , धनं (Nigh.II.10).

Indo, O bestower of bliss (इन्दो आनन्दप्रद—*Daya.*); O Indra, exhilarating like Soma (हे इन्दो सोमवद् आह्लादक—*Sayana*).

3. Kseme, in preserving what has been acquired (क्षेमे प्राप्तस्यरक्षणे —*Sayana*; क्षेमे रक्षणे—*Daya.*).

Yoge, in earning or acquisition of what one has not (योगे अप्राप्तस्य प्रापणे—*Sayana*; अनुपात्तस्योपात्तलक्षणे— *Daya.*).

For the pair of *Ksema* and *Yoga*, see V.37.5; VII.54.3; 86.8; X.89.10.

Hymn-55

For verse 1, see Nir. X.17.

There are two anecdotes regarding this hymn. One in the *Bṛhaddevata* (बृहद्देवता) is as follows:

During the night, Vasistha in a dream approached the house of

Varuna. He then entered. A dog there ran at him, barking. Pacifying the hound which was making a din and running up with intent to bite, he lulled him to sleep with the two stanzas (यदर्जुन० *and* स्तेनं राय० *2,3). He sent him as well as the other attendants of Varuna to sleep. Then king Varuna bound him with his fetters, Bound thus, Vasistha praised his father (Varuna) with the four hymns* (धीरा त्वस्य महिना० *etc. VII 80;89). Then his father released him. As soon as the stanza,* ध्रुवासु त्वासु० *VII.88.7, had been uttered, the fetters dropped from him. (Brhad.VI.11.15).*

Sayana reproduces another story from the Nitimanjari: Vasistha had passed three days without being able to get any food; on the night of the fourth, he entered the house of Varuna to steal something to eat, and had made his way to the larder, the **Kosthagara,** *when the dog set upon him, but was put to sleep by these verses, wherefore they are to be recited on similar occasions by thieves and burglers.*

This verse has been annotated by Yaska (Nir.X.17).

" O Lord of house (वास्तोष्पते), thou art the killer of disease (अमीवहा), wearing all forms (रूपाणि आविशन्). Be our very kind friend (सुखा सुशेव एधिन:)."

The word *seva* (शेव) is a synonym of happiness (शेव इति सुखनाम). The verb √शिष् takes the suffix *va* (व), which replaces the letter next to the penultimate (i.e. ष्) and optionally takes *guna* (शिष्यते: । वकारो नामकरण: । अन्तस्थान्तरोपलिङ्गी । विभाषितगुण: —Nir.X.17).

The word *Siva* (शि) is derived from the same root. He becomes the deity of all those forms that he longs for. (शिवमित्यप्यस्य भवति । यद् यद् रूपं कामयते तद् तद् देवता भवति—Nir X.17).

2. **Arjuna Sarameye,** white dog, born of mother.

Sarama, the bitch of gods, particularly Indra; therefore, known as *Sarameya* (हे अर्जुन श्वेत; हे सारमेय । सरमानामदेवशुनी तस्या: कुलोद्भव—*Sayana*). Sarameya is known as *arjuna,* i e. white and *pingala* i.e. tawny, too.

(पिशङ्ग केषुचिदङ्गेषु पिङ्गलवर्णवं भूत हे शुनक—*Sayana*).

The following are the references of *Sarama* (सरमा) in the *Ṛgveda*:

सरमा—Sarama—I.62.3; 72.8; III.31.6; IV.16.8; V.45.7; 8; X.108.1.

सरमे—Sarame (vocative): X.108.3; 5;7;9; (a dialogue between Sarama and Panis).

सारमेय—Sarameya (vocative): VII.55.2;3.

सारमेयौ—Sarameyau (a pair of offsprings of Sarama): X.14.3 Dayananda derives the word *sarameya* as the progenitor or producer of objects of reality and significance (सारमेयं साराणां निर्मातः). He also translates it as a learned woman (सरमा समान रमणा—V.45.7; सरानाप्तान् मानयति सा—V.45.8); as mother, the instinct by which right and wrong is discriminated (सरान् विद्याधर्मबोधान् मिमीते तया- I.62.3); the straightforward policy (या सरति सा सरला नीतिः —IV.16.8); one who measures the moving objects (या सरान् गतिमतः पदार्थान् मिनोति सा (माता , III.31.6).

Sarama, is derived from √सृ , moving (सरमा सरणात्—Nir.XI.24; *Rv*.X.108.1); with what desire has *Sarama* attained this place? *Sarama* and *Sarasvati* are both derived from the same root √सृ , to move. It is discriminating instinct which effuses out in inner consciousness. It crosses the waters of the *Rasa*, the divine stream of spirituality. (रसाया अन्तरः पयांसि—I.108.1).

Sarasvati, (Nir.II.23) is one of the 57 synonyms of *speech* (*Vac*, वाच् , to speak). The word is used in the sense of a river and in the sense of speech (तत्र सरस्वतीत्येतस्य नदीवद् देवतावच्च निगमा भवन्ति , Nir.II.23). We have a passage. Let us worship Sarasvati who sweeps what is far and what is near alike, with well-composed hymns for our protection. (पारावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः (VI.61.2).

This Sarasvati is not a mundane river; she is a divine stream that flows out of the pure consciousness and protects us in every way. *Sarama* is a bye-stream emerging out of the same source.

Vi-iva, like a bird (वीव पक्षीव—*Daya.*); exceedingly (वीव विशेषे —*Sayana*).

Datah, teeth (दतः दन्तान्—*Daya* ; *Sayana*).

Srakvesu, in the gums; in the corner of the mouth (सृक्वेषु सृक्वा भासन्ते। सृक्वाण शब्द ओष्ठ प्रदेश विशेष वाचीत्यर्थः , the corner of the mouth, the ja —*Sayana; M. Williams*).

Rstayah, lances (ऋष्टयः आयुधानि—*Sayana*) you display your teet against me, bristling (भ्राजन्ते) like lances (ऋष्टयः) in your gums (सृक्वेषु).

Vapsatah, whilst eating (बप्सतः भक्षयतः—*Daya.*; भक्षयतस्तव दन्त —*Sayana*).

Ni su svapa, go quitely to sleep (निषुस्वप शयस्व—*Daya.*).

3. Stenam, thief (स्तेनं चोरं—*Daya.*); one who steals privily hidden property.

Taskaram, wicked person in the habit of openly carrying others property (तस्करं दस्व्यादिकम्—*Daya.*).

Stotṛn indrasya rayasi kim, स्तोतॄन् इन्द्रस्य रायसि किम्—why do yo shout at the worshippers of Indra?

4. Sukarasya, one who performs good actions (सूकरस्य यः सुष्ठु करो —*Daya.*); to hog or the boar (सूकरस्य वराहस्य , द्वितीयार्थे षष्ठी—*Sayana*).

Tvam sukarasya dardṛhi tava dardartu sukarah, may you help enhancing the prosperity of one who performs good actions, and t one who performs good actions would then wish you prosperity.

Alternatively,—Do you rend the hog; let the hog rend y (*Wilson*).

5. Sastu vispatih, may the householder sleep; literally, *vispat*

master of all (विश्पति: विशां धनानां पालको गृहे), the householder, the promoter of every one in the house—*Sayana*; the same as *prajapati*, (प्रजापति: —*Daya.*). Sayana translates it as son-in-law also (विश्पति: जामाता).

7. Sahasrasrngah vrsabhah, the sun, the showerer of benefits, with a thousand rays. According to Sayana, through the worship of the sun, at a later date, *Kumara* was the patron of housebreakers.

Sahsrasrngah, one with a thousand rays (सहस्रशृंग: सहस्रकिरण: —*Sayana*).

Vrsabhah, वृषभ: , the showerer of benefits.

Yah, य: , it represents the sun.

8. Striyah yah punyagandhah, the women who were decorated with garlands of fragrant flowers on festival occasions, as at marriages and the like (स्त्रिय: पुण्यगन्धा: मङ्गल्यगन्धा: —*Sayana*).

Talpasivarih, lying on the bed (तल्पशीवरी ; तल्पशया: —*Sayana*; यास्तल्पेषु शेरते ता: —*Daya.*).

Prosthesayah, lying on the courtyard (प्रोष्ठेशया: प्राङ्गणे शयाना: —*Sayana*; या प्रोष्ठे अत्यन्त प्रोढे गृहे शेरता ता: —*Daya.*).

Vahyesayah, lying in litter (वह्येशया: वह्यं वाहनं , तस्मिन् शयाना: —*Sayana*; या वह्ये प्रापणीये शेरते ता: —*Daya.*).

Hymn- 56

1. Vyaktah, (vi+aktah) *narah*, the resplendent chiefs or leaders (व्यक्ता: विशेषेण प्रसिद्धा: कमनीया: नर: नेतारो मनुष्या: —*Daya.*; कान्तियुक्ता: नेतार: —*Sayana*).

Sanilah, dwellers in one abode (सनीला: समानं नीलं प्रशंसनीयं गृहं येषां ते

—*Daya.*; समानोकसः —*Sayana*).

Maryah, friends of men (मर्याः मनुष्याः —*Daya.* ; मर्येभ्यो नृभ्यो हिताः —*Sayana*).

2. Vidre, know or obtain by themselves (विद्रे लभन्ते—*Daya.* ; स्वयमेव विदन्ति—*Sayana*).

3. Svapubhih, go together by their own sacred paths (स्वपूभिः यायानै स्वकीयैः पवित्राचरणैः सह—*Daya.* ; स्वकीयैः पवनैः संचरणैः स्वयमेव सञ्चरन्तः —*Sayana*).

4. Ninya, white is complexion (निण्यः निण्यानि श्वेतवर्णानि—*Sayana*) definite (निश्चितानि—*Daya.*).

Pṛsnih, midspace (the mother of Maruts, मरुतां जननी—*Sayana*) steady and vast or deep like the midspace (पृश्निः अन्तरिक्षमिव गम्भीराशयोऽक्षोभ —*Daya.*).

Mahi, earth (मही पृथिवी—*Daya.*); great or vast (मही महती—*Sayana*).

5. Nṛmnam, manly strength; wealth (नृम्णं धनम्—*Daya.* ; Nigh. II.10; नृम्णं धनंबलं वा—*Sayana*).

Vit, people (विट् प्रजा—*Daya.*).

7. Turisman, to be prosperous or strong (तुविष्मान् बलवान्—*Daya.* वृद्धिमान्—*Sayana*).

8. Susmah, strength (शुष्मः बलम्—*Sayana*); strong body (बलयुक्तो द —*Daya.*).

11. Isminah, one desiring; one possessing food (इष्मिणः इच्छान्नादियुक्त —*Daya.*); one rapid in motion (गन्तारः —*Sayana*).

Suniskah, wearers of brilliant or gold ornaments (सुनिष्काः शोभन

लंकारा: —*Sayana*; शोभनानि निष्काणि सौवर्णानि येषां ते—*Daya.*). Later on, *niska* became a particular coin.

12. Rta-Sapah, the observer of law and order (ऋतसाप: ये ऋतेन सपन्ति प्रतिज्ञां कुर्वन्ति , i.e. , those who promise to abide by truth—*Daya.*); since *rta* also means water, therefore *rtasapah* means shedders of water (ऋतसाप: ऋतमुदकं स्पृशन्तो मरुत: —*Sayana*).

Sucayah, pavakah, suci-janmanah, pure or shining, purifying and of pure birth (शुचय: दीप्यमाना: पावका: शोधका: शुचिजन्मन: शोभनजनना: —*Sayana*).

13. Khadayah, those who eat (खादय: ये खादन्ति ते—*Daya.*); particular ornaments (अलंकार विशेषा: —*Sayana*). (*Amsesu Khadayah*, अंसेषु खादय:, bright ornaments on your shoulders).

Vaksah su rukma, gold or shining pendants (of necklaces) on your breast. The text has only the word *rukma*, shining (रुक्म देदीप्यमाना: —*Daya.*; रोचमाना: —*Sayana*). Sayana supplies the word *hara* (हार) or necklace. Elsewhere the Maruts are said to have golden cuirasses on their breasts; *rukma* also probably implies the same (*Wilson*)

Rukma-vaksasah, रुक्मवक्षस: —II.34.2; V.55.1; 57.5; VIII.20.22; X.78.2.

The other references of *rukma* are :

रुक्म: **rukmah**—I.88.2; 96.5; IV.10.5; 6; VI.51.1; VII.3.6; 63.4; X.45.8.

रुक्मा इव, **rukma-iva**—V.61.12;

रुक्मम, **rukmam**—I.117.5; V.1.12.

रुक्मा:, **rukmah**—I.166.10; V.54.11; VII.56.13;

रुक्मान्, **rukman**—1.64.4;

रुक्मास:, **rukmasah**—VIII.20.11;

रुक्मिभिः, rukmibhih—IX.15.5.

रुक्मी, rukmi—I.66.3.

रुक्मेभिः, rukmebhih—V.56.1.

रुक्मेषु, rukmesu—V.53.4.

रुक्मैः, rukmaih—V.52.6; VII.57.3.

In Nir. VIII.11, we have सुरुक्मे सुरोचने, shining beautifully (X.110.6).

14. **Budhnyah,** celestial; clouds of midspace (बुध्न्याः बुध्न्येऽन्तरिक्षेभवा मेघाः —*Daya*; बुध्न्यान्यन्तरिक्षे: —*Sayana*). (See Nir.X.44; 45; XII.33. He who is Ahi, is *budhnya*, dweller in atmosphere or midspace, *budhnam* meaning atmosphere—योऽहिः स बुध्न्यः। बुध्नमन्तरिक्षम्—X.44).

Namani tiradhvam, here *namani* means water (नामानि उदकानि।नामानि पांसून नमयन्तीति ; तिरध्वं वर्धयत्—*Sayana*; waters that beat down the dust).

Sahasriyam, multiplied a thousand-fold. How can one portion become thousandfold? Sayana answers by quoting an obscure text: यावदेका देवता कामयते यावदेका तावदाहुतिः प्रथते न हि तदस्ति यत्तावदेव स्याद्यावज्जुहोति, the amount of an offering is computed, not by its actual number, but by that assigned to it by the divinity to whom it is offered. (*Tait, Br*, III.2.6.4).

Prayajyavah, most adorable (प्रयज्यवा प्रकर्षेण संगेतारः —*Daya.* ; प्रकर्षेन यष्टव्या मरुतः —*Sayana*).

15. **Arava,** one who does not liberally give; also the mute or unreliable on words, (अरावा अदाता अवचनो वा—*Daya.*); unfriendly man; adversary (अरातिः शत्रुभूतः —*Sayana*).

16. **Yaksa-drsah,** youths enjoying festivities (यक्षदृशः न मर्याः यक्षस्योत्स-

यस्य द्रष्टारो मनुष्या इव—*Sayana*); those who look to respectable persons (ये पक्षान् पूजनीयान् पश्यन्ति ते—*Daya.*).

17. Goha, they who injure cows (यो गां हन्ति—*Daya.*); the render of clouds (गोऽह्वा गवां मेघस्थानामुदकानां भेदक:—*Sayana*).

Nrha, the destroyer of men (i e. enemies) (नृहा यो नृन् हन्ति—*Daya.*; नृणां शत्रूणां हन्ता—*Sayana*).

18. Satracim ratim, universal liberality (सत्राचीं रातिं या सत्रा सत्यमञ्चति प्रापयति तां, रातिं दानं—*Daya.*; सत्राची सर्वतो गमनशीलं, रातिं त्वदीयं दानम्—*Sayana*).

19. Vanusyatah, from the malignant (वनुष्यत: हिंसकात्—*Sayana*; from the one who gets imitated, वनुष्यत: क्रुध्यत:। वनुष्यतीति क्रुध्यति कर्मा—Nigh.II.12). *Vanusyati* means to slay; its grammatical form is not known (वनुष्यतिर्हन्ति कर्मा—Nir.V.II).

20. Tanayam, *tokam*, family, continuity (तनयं विस्तीर्णं शुभ गुणकर्मस्वभावम्—*Daya.*; *tanayam-tokam*, sons and grandsons).

12. भजतना=भजतन (संहितायाम्—*Panini* VI.1.70).

Ma dadhma, may we not proceed or go (दध्म गच्छेम। दध्यतीति गतिकर्मा—Nigh.II.14; let us not be last in apportionment—मा पश्चात् दध्म विभागे—वयं पश्चाद्भागिनो मा भूम—*Sayana*).

22. Yahvisu osadhisu-viksu, in great plants and people (यह्वीषु महतीषु ओषधीषु विक्षु प्रजासु—*Daya.*); for the sake of conquering many plants and people (महतीषु ओषधीषु विक्षु प्रजासु जेतव्यासु—*Sayana*). Perhaps cultivated lands is implied by the word *asadhisu* (plants)—*Wilson.*

स्मा=स्म (निपातस्य चेति दीर्घः).

23. Sanita vajam arva, *Sanita*, one who overcomes by praises (or the one who divides or apportions—सनिता विभाजक: —*Daya.*; सनिता संभक्ता भवति—*Sayana*).

Vajam, food (वाजं अन्नं—*Sayana*); or war or battle (वाजं युद्धं —*Sayana*); or enlightenment or speed (वाजं विज्ञानं वेगं वा—*Daya.*).

Arva, quick-moving horses or the one like him (अर्वा वेगवानश्व इव —*Daya.* ; or one who overcomes by praises (अर्वा स्तोत्रैरभिगन्ता—*Sayana*).

Hymn-57

1. Madhvah, the worshippers (मध्वः मघवो मादयितारः स्तोतारः).

Yajatrah, (vocative), O adorable (Maruts); O associates (यजत्राः संगन्तारः —*Daya.* ; यजनीया मरुतः—*Sayana*).

2. Vidathesu barhih, at the assembly of our sacred congregation (विदथेषु यज्ञेषु—*Daya.* ; *Sayana*; *barhih*, a good station in midspace; बर्हिः अन्तरिक्षस्यमुत्तममासनम्—*Daya.* ; on the grass, बर्हिः बर्हिषि कुशमये—*Sayana*).

3. Samanam anji anjate, augment and exhibit their splendour (अञ्जि गमनं अञ्जते गच्छं व्यक्ती कुर्वन्ति—*Daya.*); heighten their common lustre for our good (समानं सदृशरूपं अञ्जि आभरणं आ अञ्जते स्वकीयावयवेष्वभिव्यक्ती कुर्वन्ति—*Sayana*).

4. Agah , sin, fault, offence (आगः अपराधम्—*Daya.* ; *Sayana*).

5. Amrtasya, of the celestial elixir; of the immortal (अमृतस्य नाशरहितस्य—*Daya.*); or water (अमृतं उदकम्—*Sayana*).

Hymn-58

For the verse 5, see Nir. IV.15.

1. Nih-rteh, from the earth (निर्ऋतेः भूमेः —*Daya.* ; Nigh. I.1).

Nakam, the non-existing pain (नाकं अविद्यमान दुःखं—*Daya.* ; the

heaven (नाकं स्वर्गं—*Sayana*).

Avamsat, from the midspace or firmament (अवंशात् अन्तरिक्षात्—*Sayana*); from the one without family or progeny (अवंशात् असन्तानात् —*Daya.*).

2. Visvah Svardṛk, every looker or gazer at the sun or the sky (विश्व: सर्वः स्वर्दृक् सूर्यस्यद्रष्टा सर्वोजीवसमूहः ; or the tree, who gazes at the sun, यद्वा स्वरन्तरिक्षं , तत पश्यतीति वृक्षः स्वर्दृक् , i.e. all living creatures or every tree; trees being all alarmed at the approach of the wind (*Sayana*). Trees are phototropic, their leaves or flowers always tend to face the sun or light. Dayananda translates *svah* (स्व:) as pleasure or happiness (स्वर्दृक् य: स्व: सुखं पश्यति स:).

4. Yusmotah, protected by you (युष्मोत: युष्माभि: संरक्षित: —*Daya.*).

5. Rudrasya, of the cosmic vitality.

Avih, openly (अवि: प्राकट्ये—*Daya.* ; प्रकाशेन—*Sayana*).

Sasvarta—Secretly; by teasing words (सस्वर्ता उपतापकेन शब्देन—*Daya.* ; अन्तर्हितेनाप्रकाशेन—*Sayana*).

Enah, sin, fault, offence (एन: पापमपराधम्—*Daya.*).

(May we expiate whatever sin or offence we have committed secretly or openly—*Wilson*).

Ava-imahe, expiate, dispel (अव-ईमहे स्तोत्रेण अपनयाम: —*Sayana*).

Nansante, bend down (नंसन्ते नमन्ति—*Daya*).

Kuvit nansante marutah punarnah, will the Maruts again bend down for us. For words, नस्-नसति: see Nir.IV.15; VI.17; VII.17. The word *nasika*, nose, is also derived from √नस् , to join (नासिका नसते: —Nir.VI.17). The root *nas*, नस् , means to obtain or to bend (नसतिराप्नोति कर्मा वा नमतिकर्मा

वा—Nir.VII.17; see घृतस्य धारा: समिधो नसन्त० (IV.58.1.).

Hymn-59

1. Idam-idam, *idam=itas*, (इदमिदं इतो भयहेतोः —*Sayana*); from this (world), the cause of peril; the second *idam* stands for road of virtue (सन्मार्गं—*Sayana*).

Having told us this or having done this (इदमिद वाचं वचनं श्रावयित्वा कर्म कृत्वा वा—*Daya.*).

4. Tuyam, quickly (तूयमिति क्षिप्रनाम्—Nigh.II.14; तूयं तूर्णं—*Daya.*).

9. Risadasah, O devourers of enemies (रिशादसः हिंसानां हिंसकाः —*Daya*; हे रिशादसः रिशनं हिंसतामसितारो रिशानामस्तारो वा—*Sayana*).

11. Surye-tvacah, glorious as the sun (सूर्यत्वचः सूर्यवर्णः —*Sayana*).

12. Tryambakam, father of the three त्रयाणां ब्रह्मविष्णुरुद्राणामम्बकं पितरं —*Sayana*; the father of the three deities Brahma, Visnu and Rudra; the Ṛg*vidhana* identifies with Mahadeva, but the authority is of no great weight—*Wilson*). The one who protects us in our past, present and future—the three times; or the one who protects the soul, the causal matter and the gross or transformed matter(*prakṛti* and its *vikṛti*) (त्र्यम्बकं रक्षणं यस्य रुद्रस्य परमेश्वरस्य, यद्वा त्रयाणां जीव-कारणकार्याणां रक्षकस्तं परमेश्वरम्—*Daya.*).

Tryambakam, is also triocular Rudra (नेत्रत्रयोपेतं रुद्रम्—*Yv.*III.60.).

Urvarukam, cucumber, *Cucumis Usitatissimus*;

Karkandhu, (कर्कन्धु) when ripens, falls of itself from its stalk.

Sugandhim, sweet fragrance; widely-spread fragrance; good reputation and (सुगन्धि सुविस्तृत पुण्यकीर्तिम्—*Daya.*); whose fame of virtue is wide spread; or as explained by another text quoted in the comments :

in like manner as the fragrance of a tree full in flower sheds fragrance, so spreads the fragrance of holy actions; the memory of the just, smells sweet, and blossoms in the dust—*Wilson* (सुगन्धि प्रसादितपुष्य कीर्तिम् । "शोभन शरीर गन्धः पुण्यगन्धो वा यस्यासौ सुगन्धिः ।" यथा वृक्षस्य संपुष्पितस्य दूराद्गन्धो वात्येवं पुण्यस्य कर्मणो दूराद्गन्धो वाति—*Tait Ar.X.9*; also see *Taittiriya Bhasya Tait.S.* I.8.6.2); and *Tait.Br.*I.6.10.5.

Pustivardhanam, the augmenter of increase or of prosperity or of nutrition; the seed of the world(पुष्टिवर्धनं यः पुष्टिं वर्धयति तम्—*Daya*; पुष्टिवर्धनं जगद्बीजम् । पुष्टि शरीरघनादि विषयां वर्धयतीति पुष्टिवर्धनः —*Sayana*).

Hymn-60

For verse 7, see Nir. VI.20.

1. Surya, O, the one like the sun (सूर्य ! सूर्य इव वर्तमान —*Daya.*).

Mitraya, for the friend or friendship (मित्राय सख्य—*Daya.*).

Varunaya, for the venerable or venerability (वरुणाय श्रेष्ठाय —*Daya.*).

Adite, O the eternal; the infinite (अदिते ! अविनाशिन् —*Daya.*).

Aryaman, O, the law-abider; the ordainer (अर्यमन् ! न्यायकारिन् ! – *Daya.*).

2. Mitravaruna, mitra and varuna, the pair of in-breath and up-breath (मित्रावरुणा सर्वेषां प्राणोदानौ —*Daya.*).

Jman, in or on the earth (ज्मन् भूमौ —*Daya.*; Nigh.I.1) in the midspace (ज्मन् अन्तरिक्षे —*Sayana*).

Ṛju, the upright or good actions (ऋजु सरलम् —*Daya.*; सुकृतानि

—*Sayana*).

Vrjina, the crooked or evil actions; the strengths (वृजिना बलानि —*Daya.* ; वृजनानि पापानि —*Sayana*).

Ubhe, both, heaven and earth (उभे द्यावा पृथिव्यौ —*Sayana*).

3. **Sapta,** the extended one or the seven; seven is an extended number: (सप्त सर्पणस्वभावान् सप्तसृप्तासंख्या —Nir.VII.6; एतत्संख्याकान् वा —*Sayana*); for seven horses; seven rays etc. ; see सप्त युञ्जन्ति रथमेक चक्रमेको अश्वो वहति सप्तनामा—I.164.2; Nir.IV.27; the seven yoke the one-wheeled car; one horse having seven names draws it; or, seven rays draw up the juices for him; the seven seers praise him.

Im, water (ईम् उदकम् —*Daya.* ; Nigh.I.12).

Ghrtacih, the nights (घृताचीः रात्रयः —*Daya.* ; Nigh.I.7); shedding water (घृताचीः घृताञ्चना उदकवत्यः —*Sayana*).

Dhamani, abodes; names of birthplaces (धामानि जन्मस्थाननामानि —*Daya.*).

4. **Arnah,** water (अर्णः उदकम्—*Daya.* ; Nigh.I.12); midspace (अर्णः अर्णवमन्तरिक्षम् —*Sayana*).

Adityah, the sons of Aditi, the mother Infinity; the months of a year (आदित्याः अदितेः पुत्रा देवाः —*Sayana*; संवत्सरस्यमासाः —*Daya.*).

Sajosah, of the same friendly feeling (सजोषाः समानप्रीत्या सेवनीयाः —*Daya.* ; समानप्रीतयः —*Sayana*).

5. **Durone,** in the house (दुरोणे गृहे—*Daya.*).

7. **Pravraje cin nadyo gadham asti,** even in a flooded river, there is a depth; *gadham*, limited depth or bottom (गाधमपरिमितमुदकम्

—*Daya.*).

Vispitasya, of the extended or expanded one; of the pervading one (विष्पितस्य व्याप्तस्य कर्मण: —*Daya.* ; *vispitah* means great expanse (विष्पितो विप्राप्त: —Nir.VI.20; conducting us across this great expanse—पारं नो अस्य विष्पितस्य पर्षन्.

8. **Devahelanam,** displeasure of learned people or of the deities (देवहेलनं देवानां विदुपामनादराख्यं—*Daya*; देवानां मित्रादीनां कोपनम्—*Sayana*).

9. **Sudase,** upon the liberal donor (सुदासे सुष्ठु दानाख्ये व्यवहारे—*Daya.* ; शोभनदानाय मह्यप्रयच्छतं—*Sayana*).

10. मृलता=मृलत (संहितायामिति दीर्घ: —*Panini*, VI.1.70).

11. **Brahmane,** for food; for wealth; for Lord (ब्रह्मणे धनाय परमेश्वराय वा—*Daya.*).

Yo brahmane sumatim ayajate, who devotes his mind to your glorification (यो य: यजमाने ब्रह्मणे परिवृढस्य कर्मणे, the institutor of the rite, who सुमति शोभनां बुद्धि, gives pure or pious understanding, युष्मत् स्तोत्ररूपाय, to the nature or form of your praise—*Sayana*).

12. **Visvani durga piprtan tiro nah,** remove from us all difficulties (विश्वानि सर्वाणि दुर्गा दु:खेन गन्तुं योग्यानि पिपृतं पूरयतं तिर: तिरस्क्रियायां न अस्मान्—*Daya.* ; दुर्गा दु:खेन् गन्तव्यान्यापद: —*Sayana*).

Hymn-61

1. **Manyum,** acts of mortals; anger; prayer or act (मन्युं क्रोधं—*Daya.* ; स्तोत्रं कर्म वा—*Sayana*).

2. **Rtava,** the abider of truth: the solemnizer of sacrifice (ऋतऽवा ऋतावा सत्यसेवी—*Daya.* ; यज्ञवान्—*Sayana*).

Yat Kratva na saradah prnaithe—You recompense not for years; whose act you fulfil many years (यत्कर्म बहून् संवत्सरान् प्रापूरयेथे—*Sayana*). Sayana passes by *na*; which may be the conjunction *and*, as well as the negative *not*; in either case, the sense is obscure—*Wilson*.

[Swami Dayananda's commentary is available up to this verse, VII.61.2; he died on October 30, 1883--ऋग्वेदभाष्ये सप्तमे मण्डले चतुर्थानुवाक एकषष्टितमे सूक्ते पञ्चमाष्टके पञ्चमाध्याये तृतीयवर्गे द्वितीय मन्त्रस्य भाष्य समाप्तम् । उक्त स्वामिकृतं भाष्यचैतावदेवेति—Printed Asadha, Krsna 5, 1956 Vikrami; 1899]

Hymn-62

1. **Janima manusanam,** on the crowds or groups of men (जन शब्दः पिपचनः । जनिम जनिमानि जनान्—*Sayana*; जातानि—*Venkata*).

Kartrbhih, by them who offer praises; by those who dedicatingly serve (कर्त्तृभिः स्तुतिकर्त्तृभिः ; the worshippers—*Sayana*).

Kratva, the creator (क्रत्वा सर्वस्यकर्त्ता).

Krtah, created by Lord (कृतः सम्पादितः प्रजापतिना—*Sayana*).

Sukrta, are those actions accomplished during the day after sunrise, whilst those done during the night are *duskrta* (उदिते च सूर्ये सुकृतः भवति । रात्रौ हि कृतं दुष्कृतं भवति—*Venkata*).

2. **Etasebhih evaih,** with your quick moving horses; with glorious white horses (*Wilson*) (ऐतशेभिः एवर्णः । स्वार्थिकः शकारः —'या जरन्ता युवशाना— I.161.7; 'पुरुषः कृष्णशवास्युत्तरतः "—*Ait.Br*.V.14) इत्यादिवत् ।(एवैः गमनशीलैः the fast-moving—*Sayana*).

Anagasah, free from sin (अनागसः—*Venkata*;—*Sayana*).

3. **Surudhah,** alleviators of pain (शुरुधः शुचेर्दुःखस्य प्रतिरोद्धारः —*Sayana* ; शोषको: शुचोरोधयितो:);

4. Sujanimanah, of noble descent; of fortunate birth (सुजनिमान: शोभन जन्मान: —*Sayana*).

Adite, O indivisible (अदिते अखण्डनीये—*Sayana*).

Ṛsve, O the mighty (ऋष्वे! महन्नामैतत्—Nigh.III.3).

5. Gavyutim, the pasture; the grazing ground for cows (गव्यूति गावो यन्ति गच्छन्त्यत्रेति गव्यूतिर्गोमार्गभूमि:).

Uksatam ghṛtena, bedew with water (घृतेन उदकेन उक्षतं सिञ्चतम्—*Sayana*).

Hymn-63

For verse 5, see Nir. VI.7.

1. Carmeva yah, he as through the (investing) skin; *Samavivyak tamansi*, breaks through glooms (य: चर्म इव पृथिव्यां विस्तृतानि अन्तरिक्षाणि च तमांसि सं पिब्यति—*Venkata*; समविव्यक् सहविचति संवेष्टयति—*Sayana*).

2. Prasavita, प्रसवीता=प्रऽसविता=प्रेरयिता, the animator (सर्वेषु कर्मस्वनुज्ञाता).

Ketuh arnavah, rain-shedding banner (केतु: प्रज्ञापयिता—*Venkata*; सर्वस्य प्रज्ञापिक: —*Sayana*; अर्णव: उदकप्रद: —*Sayana*; उदकवान्—*Venkata*).

3. Usasam upasthat, from the lap of dawns (उषसां उत्संगात्—*Venkata*; उपस्थे मध्ये—*Sayana*).

Na praminati, does not impose a limit (न प्रमिनाति न हिनस्ति—*Venkata*; प्रमिनाति न हिनस्ति न संकोचयति—*Sayana*).

5. यता=यत

Syenah na diyan anu eti pathah, he travels the path (or mid-

space), darting along like a hawk (वीयन् गच्छन्—*Sayana*). Like a flying falcon, he sweeps down the atmosphere; here *pathah* (पाथः) means mid-space or atmosphere (पाथोऽन्तरिक्षम्—Nir.VI.7); as in this verse. Water is also called *pathas*, पाथस्, from *pa* (पा), to swallow (पाथोऽन्तरिक्षम्, उदकमिवपाथ उच्यते पानात्, Nir.VI.7; as in आचष्ट आसां पाथो नदीनाम्, VII.34.10; *pathah* is also food (अन्नमपि पाथ उच्यते पानादेव—Nir.VI.7; as in देवानां पाथ उपवक्षि विद्वान्—X.70.10).

Thus *pathah* (पाथः) has three meanings, midspace, water and food.

Hymn-64

1. Rajasah, of water (रजसः उदकस्य—*Sayana*).

Pra vam ghṛtasya nirnijo dadiran, impelled by you the clouds assume the form of rain; वां युवाभ्यां प्रेरिता मेघाः घृतस्य निर्णिजः उदकस्य रूपाणि ददीरन् ददते प्रयच्छन्ति—*Sayana*; alternatively, *ghṛtasya* may mean *butter*, and in that case, oblations of butter are given to you (वां युवाभ्यां घृतस्य निर्णिजो रूपाणि। घृतानीत्यर्थः। तानिददीरन् दीयन्ते—*Sayana*).

2. Ṛtasya, of cosmic vapours.

Ksattriya, powerful (क्षत्रिया बलवन्तौ—*Sayana*).

Ilam, food (इलां अन्नं—*Sayana*; Nir. II.7).

3. Saha, with posterity.

Isa madema, with food (इषा) rejoice (मदेम); *Saha* together with posterity (सह पुत्रादि सहिताः—*Sayana*; अन्नेन मदेम पुत्रपौत्रैः सह—*Venkata*).

4. Dhitim, prayers (धीतिं कर्म स्तुतिरूपं—*Sayana*).

Taksan, fabricates (तक्षन् स्तोमेन संकल्पयेत्—*Sayana*).

Gartam, chariot (गर्तं रथम्—*Sayana*).

Suksitih, people (सुक्षिती: शोभननिवासाः प्रजा: —*Sayana*; प्रजा: —*Venkata*).

Vayave, to *Vayu*; to *aryaman*, one of the *Adityas* (वायवे । वायुर्गन्तादित्य: । स एव अर्यमा—*Sayana*).

Hymn-65

1. Putadaksam, endowed with pure vigour (पूतदक्षं शुद्धबलम्—*Sayana*; *Venkata*).

Asuryam, strength; might (असुर्यं बलम्—*Sayana*).

Yaman,=yamani; in conflict; in battle (यामन् यामनि संग्रामे—*Sayana*).

Acita, crowded (आचिता आचित उपचिते शूरसंघैरुपेते—*Sayana*).

2. Dyava ca, heaven and (earth) (द्यावा च द्यावापृथिव्यौ—*Sayana*).

Aha ca, day and (night); here *ca* refers to night (च एतद् रात्रेरुपलक्षणम् *Sayana*).

4. Udgah, of water (उद्ग: उदकस्य—*Sayana*).

Divyasya, celestial (दिव्यस्य दिवि भवस्य—*Sayana*).

Caroh, of the choicest (चारो: वरणीयस्य—*Sayana*).

Gavyutim, our pasture lands; place of sacrifice (गव्यूतिं अस्मदीयां भूमिम् –*Sayana*); the track of cows (गव्यूतिं गोमार्गम्—*Venkata*).

Ilabhih, with viands; with food (इळाभि: अन्नै: —*Sayana*).

5. Same as VII.64.5.

Hymn-66

1. Mitrayoh varunayoh=Mitravarunayoh (मित्रयोः वरुणयोः मित्रावरुणयोः); two phases of the sun presiding over day and night.

Tuvijatayoh, of reiterated manifestations; repeatedly born (तुविजातयोः बहुप्रादुर्भावयोर्देवयोः —*Sayana*; बहुजननयोः —*Venkata*); this refers to the daily appearance of the Sun, born evernew.

Susyah, propitiatory (शुष्यः सुखकरः —*Sayana*; सुखावहः —*Venkata*).

3. Stipa, protectors of dwellings (स्तिपास्त्यायन्त इति स्तयो गृहाः — *Sayana*)

Tanupa, protectors of persons or bodies (तनूपा तन्वः पातारौ— *Sayana*).

Nah sadhayatam dhiyah, fulfill our intellectual aspirations (नः अस्माकं धियः कर्माणि स्तुतिरूपाणि साधयतं फलवन्ति कुरुतम्—*Sayana*; धियः , prayers or actions; साधयतं कर्माणि—*Venkata*).

4. Bhagah, gracious (भगः भजनीयः)

5. Amhah, from distress or sin (अंहः पापम्—*Sayana*; अवृत्तेः—*Venkata*).

6. Uta svarajah aditih, the place of *aditi* is doubtful as the text has no copulative (*Wilson*); of them *Aditi* is the mother (अदितिः तेषां माता —*Sayana*; मित्रादयो अदितिश्च—Mitra, and the rest, and *Aditi*).

Svarajah, lord of all (स्वराजः सर्वस्य स्वामिनः).

9. Isam svah ca dhimahi, may we obtain or retain food (इषं) and water (स्वः) (इषं अन्नं स्वः उदकञ्च धीमहि धारयामहे—*Sayana*; अन्नं च सर्वं धारयेम—*Venkata*).

The verses 7, 8 and 9 form a *trica* (त्रिच); to be recited during morning hours.

10. Trini ye yemuh vidathani dhitibhih visvani paribhutibhih, limited the three universal (विश्वानि) sacrifices(ये त्रीणि विदथानि त्रील्लोकान् यच्छन्ति कर्मभिः विश्वानि च भूतानि च परिभवनैः—*Venkata*). Also who give the three spread places, earth and the rest, with overcoming acts (ये त्रीणि विश्वानि व्याप्तानि विदथानि क्षित्यादि स्थानानि क्षित्यादीनि परिभूतिभिः परिभावुकैः कर्मभिः येमुः प्रयच्छन्ति—*Sayana*).

"It is not very clear what is intended; perhaps merely to say that Mitra and the rest are worshipped as the objects of three rites with definite ceremonies or at definite seasons."—*Wilson*.

13. Ṛtavanah, those who abide by truth (ऋतवानः ऋतवन्तः यज्ञवन्तः उदकवन्तो वा; or those who possess truth, or sacrifice or water, ऋत=water, Nigh.I.12;—*Sayana*; सत्यवतः —*Venkata*).

Ṛtajatah, born of Ṛta, or truth; born of prajapati (ऋतजाताः उक्त ऋतशब्दार्थः। तदर्थमुत्पन्नाः अथवा ऋतात् प्रजापतेः सकाशादुत्पन्नः —*Sayana*; सत्याज्जाताः —*Venkata*).

Ṛtavṛdhah, the promoter of truth (ऋतावृधः सत्यस्य वर्धयितारः—*Venkata*; ऋतस्य वर्धयितारः —*Sayana*).

Surayah, adorers (सूरयः स्तोतारः —*Venkata*;—*Sayana*).

Sumne succhardistame, in the most beautiful and blissful dwellings; in the blissful happiness (सुम्ने सुखे सुच्छर्दिष्टमे अतिशयेन शोभनगृहयुक्ते —*Venkata*,; सुच्छर्दिष्टमे सुखतमे सुम्ने धने अत्यन्तरमणीय गृहयुक्ते सुखे वा i.e. in the most blissful opulence or in happiness, united with a most delightful house

—*Sayana*).

Etasah visvasmai caksase aram, white (horse) to be seen by all and sundry (एतशः एतशवर्णः विश्वस्मै चक्षसे सर्वेषां दर्शनीयं पर्याप्तम्—*Venkata*; चक्षसे सम्यक् सर्वलोक दर्शाय—*Sayana*).

15. Sirsnah sirsnah jagatah tasthusah patim, lord of every one, every individual, moving or stationary, (शीर्ष्णः शीर्ष्णःसर्वस्यापि शिरसः —*Sayana*; of every head, i.e. of every individual; उच्छ्रिताद् उच्छ्रिताद्—*Venkata*; शिरः शब्देन तद्वान् पदार्थः, i.e. or the head may be put for the being with a head; or शिरसा स्वस्य शिरस वहन्ति सूर्यं, or the best of all (सर्वस्य श्रेष्ठम्—*Sayana*).

Sapta Svasarh, seven sisters.

18. Adruha, gentle (अद्रुहा अद्रोग्धारो—*Venkata*).

Atuji, destroyers of enemies or foes (आतुजी शत्रूणां सर्वतो हिंसका वा दातारो वा धनानामेवं रूपौ सन्तौ "तुजिर्पिजिर्हिंसा बलादान निकेतनेषु"—*Sayana*).

Hymn-67

1. Manasa, with praises, with thoughts; with devout praises (मनसा स्तोत्रेण—*Sayana*).

Havismata yajniyena, with sacrificial acts enriched with oblations (हविष्मता हविर्युक्ते यज्ञियेन यज्ञार्हेण—*Sayana*).

2. Purastat, in the front, i.e. the east.

Ketuh, the banner; here it means the sun.

Divo duhatuh usasah, the banner (i.e. the sun) is seen; dawn, the daughter of heaven.

3. Suhota, sincere invoker (सुहोता सुष्ठुदेवानां स्तोता—*Sayana*).

Nasatya, the one truthful (नासत्या सत्यभूतौ—*Sayana*; the Asvins or twin-divines).

Vivakvan, the chanter of hymns (विवक्वान् स्तुतीनां वक्ताहं—*Sayana*; कल्याण-स्तोता स्तोमैः वचनकुशलः —*Venkata*).

4. Yuvakuh, relying on you; with a feeling of reliance on you (युवाकुः युवां कामयमानोऽहम्).

5. Dhiyam, intellect; adoration (धियं बुद्धिं स्तुतिं कर्म वा—*Sayana*).

Vaje-a, even in the life-struggles or battles (वाजे आ संग्रामेऽपि—*Sayana*).

Purandhih, our intellectual faculties (पुरन्धीः अस्मदीया बुद्धीः—*Sayana*).

6. Dhisu, in the intellectual pursuits or approaches (धीषु एषु कर्मसु —*Sayana*).

Devavitim, life dedicated to the service of God; worship of the gods. (देववीतिं देवानां वीतिः प्राप्तिर्यस्मिंस्तादृशं यज्ञम्—*Sayana*).

7. Manasa, by the benevolent thoughts (मनसा अनुग्रहयुक्तेन चेतसा —*Sayana*).

Ahedata, without anger (अहेडता अक्रुध्यता).

Madhvi, O the one sweet as honey ; or who is fond of sweetness! (माध्वी! मधुप्रियावश्विनौ! —*Sayana*); an appellation for the twin-Asvins.

Manusisu viksu, in the society of men (मानुषीषु विक्षु मनुष्यरूपासु प्रजासु वर्तमानम्—*Sayana*).

8. Devayukta, harnessed or yoked by the gods (देवयुक्ताः देवाभ्यां

युवाभ्यां युक्ता अश्वाः शीघ्रगमने—*Sayana*).

10. Yasistham, please do come (यासिष्ठं आगच्छतम्);

Iravat Vartih, dwelling of spirituality, place of preparing the oblations (इरावत् हविर्युक्तं वर्तिः गृहम्—*Sayana*).

Surin, the learned seeker; the praiser; the worshipper (सूरीन् स्तोतॄन् —*Sayana*).

Hymn-68

1. Svasva, full of vital energies; good horses स्वश्वा=सु+अश्वा, शोभनाश्वौ। अश्वः कस्मात्। अश्नुतेऽध्वानम्। महाशनो भवतीति वा—Nir.II.27; : *asva* is so called because it trots on the road, or it eats too much. *Nighantu* gives 26 synonyms of *asva* (horse) of which the last eight are always used in plural (अव्यथयः , श्येनासः , सुपर्णाः , पतङ्गाः, नरः , अर्याणाम्).

Vitam, eat; participate in enjoying; partake (वीतं भक्षयतम्—*Sayana*; खादतम्—*Venkata*).

Yuvakoh, your adorer (युवाकोः युवां कामयमानस्य मम—*Sayana*: सेवमानौ युष्मत्कामस्य—*Venkata*).

2. Aryah, enemies (अर्यः अरेरस्मद् विरोधिनः —*Sayana*; शत्रून्—*Venkata*).

3. Manojava, swift as thought (मनोजवा, मनोवेगः —*Sayana*; *Venkata*).

Suryavasu, O dawn, the one who stays with the sun on the chariot (हे सूर्यावसू ! सूर्यायाः सह रथे वसन्तौ—*Sayana*; हे सूर्याया वासयितारौ—*Venkata*).

4. Valgu, the fair; the charming one (वल्गू सुन्दरौ इमम्—*Sayana*; वल्गनशीलौ—*Venkata*).

5. Atraye, for Atri; for the one free from three involvements, for cyavana.

Nyatraye mahisvantam yuyotam, you have liberated Atri from the cave (see earlier references also), you separated the *Mahisvata* from Atri; *mahisvat* may be a synonym of *ṛbisom*, ऋबीसं, a word amongst the 132 or 134 words, at the end of the Nighantu of which there is no explanation (Nigh.IV.3; महिष्वन्तम् ऋबीसं—*Sayana*; महत्त्वयुक्तं –*Venkata*).

On an earlier occasion (Mandala I) *ṛbise* (ऋबीसे) is explained by Sayana as अपगत प्रकाशे पीडयन्त्र गृहे -i.e. in a dark house of implements of torture. According to Sayana elsewhere, it is equivalent to *Agni* or *tusagni* (तुषाग्नि) or fire of chaff. Although the word does not occur, the incident is alluded to more than once in Mandala I.112.7, where the commentary by Sayana says: Atri was thrown into a machine-room with a hundred doors, where he was roasted, and again I.118.7, the same explanation occurs (शतद्वारे पीडयन्त्रगृहे...तुषाग्नि शीतेनोदकेन अवरयेथम्, you extinguished with cold water the chaff fire by which Atri was burnt when thrown into the house of machines of torture with a hundred doors. (See also X.39.2)—*Wilson*.

6. Cyavanaya, for *cyavana*, an old famished person, (see earlier references).

7 Yuvakuh, devoted to both of you (युवकयो: युवां कामयिता—*Sayana*).

Bhujyum; the saviour.

8. Vṛkaya, for the crooked or wicked one, (see earlier references); for the greedy, or malignant (वृकाय धनादाते । अभिलपत इत्यर्थ: —*Sayana*; also वृकवद् हिंसकाय—*Sayana*).

Sayave, शयवे for Sayu, the lazy; (also a seer, शयु, of this name).

Sacibhih, by cures and efforts; by devices (शचीभि: युष्मदीयै: कर्मभिहे

मश्विनावित्ति—*Sayana*).

See also I.116.22 -(शयवे चिन्नासत्या शचीभिर्जसुरये स्तर्यं पिप्यथुर्गाम्).

Hymn-69

For verse 4, see Nir. VI.4.

1. Vṛsabhih, vigorours; young.

Ghṛtavartanih, following the track of waters (घृतवर्तनिः घृतमुदकं वर्तन्यां यस्य तादृशः —*Sayana*).

Pavibhih, fellies (पविभिः रथनेमिभिर्मधुपातैर्वा—*Sayana*).

2. Tribandhurah, furnished with three wooden benches (त्रिबन्धुरः। बन्धुरमुच्चावचं सारथ्यवस्थान काष्ठमयं—*Sayana*). Also see I.47.2; I.183.1.

3. Vadhva, with the bride, Surya; with your espouse (वध्वा सूर्यया सह —*Sayana*).

Vartanibhyam, with its two wheels (वर्तनिभ्यां स्वचक्राभ्यां—*Sayana*).

4. Ghramsam, day; every day; lustre (घ्रंसं दीप्तम्—*Sayana*).

Pari ghramsam omana vam vayah gat, the oblation has reached you everyday with protection (पर्यगाद्वां घ्रंसमहरवनायान्नम्—Nir.VI.4); the food has, reached you both; O Asvins, from all sides with protection, *Ghramsa* means *day*, (Nigh.I.9).

The twelve synonyms for *day* (अहः) are : वस्तोः , द्युः , भानुः , वासरम् , स्वसराणि , घ्रंसः , घर्मः , घृणः , दिनम् , दिवा , दिवेदिवे and द्यविद्यवि ।

यजमानानां रक्षणार्थं अहः हविर्भूतमन्नम् वाम् अश्विनौ परिगच्छसि इति—*Venkata*.

Omana, with protection (ओमना अवनेन रक्षेण निमित्तेन—*Sayana*).

7. Bhiyyuh, the Saviour (see earlier references).

Hymn-70

1. Sunaprsthah, horse with delightful or broad back (शुनपृष्ठः सुखपृष्ठः —*Venkata*; सुखकरपृष्ठभागः । अत्यन्त विपुलत्वात् असूढानां सुखकर पृष्ठभागः —*Sayana*).

Asvo na vaji, speedy (or strong) as a horse (वाजी वेगवान् अश्वः —*Sayana*; अश्व इव बलवान्—*Venkata*).

A yat sedathuh dhruvase na yonim, as firmly as in a dwelling. The comparison is explained "like a place for durable soil"—(ध्रुवसे ध्रुवाय निवासाय योनिं न योनिं स्थानमिव—*Sayana*).

2. Gharmah, cauldron, the ewer.

Atapi gharmo manuso durone, the ewer has been heated (अतापि) in the dwelling of the man, the yajamana, or householder. Sayana connects it with *pravarga* (घर्मः प्रवर्ग्यश्च) See *Tait. Ar.* V.I.5—यत् घ्रं इत्यपतत्तद्-घर्मस्य घर्मत्वम् ।

4. Canistam devau osadhisu apsu yat yogyah, O divines, the two Asvins, in as much as you accept that which is most acceptable in the plants or waters (चनिष्टं इच्छन्तं हे देवौ ! तासु ओषधीषु अप्सु च यदा अश्नवैथे व्याप्नुथः योग्याः स्तुतीः —*Venkata*; हे देवावेवौ युवां ओषधीषु ओषधिविकारांश्चरु पुरोडाशादिकान् अप्सु सोमरसान् चनिष्टं अत्यन्तकमनीयतमं कामयेथाम्—*Sayana*); here *canistam* is the most acceptable or the most covetable (चनिष्टं अत्यन्तकमनीयतमम्).

Osadhisu, means the preparations from the plants, like the cakes of meal, and *apsu*, in the waters, means the Soma juices offered in sacrifices (*Sayana*).

Ni dadhatau purvani yugani anu cakhyathuh, as you have

favoured former couples (पूर्वाणि युगानि मिथुनानि जायापति रूपाणि मनुचक्रथु: व्याप्तवन्तौ —*Sayana*).

5. Brahmani, praises, prayers; spiritual efforts (ब्रह्माणि परिवृढानि कर्माणि स्तुतिलक्षणानि—*Sayana*).

6. Krtabrahma, offered praises (कृतब्रह्मा कृतस्तोत्ररूपकर्मा—*Sayana*).

Samaryah, with persons like priests or learned persons (समर्य: ऋत्विग् रूपैर्मर्त्यै: सहित: —*Sayana*).

Vasistham, worthiest.

Varam, choicest, the selected (वरं वरणीयं—*Sayana*).

Hymn-71

1. Asva, the spiritual power; the divine driving force.

Go, the divine wisdom.

Asva-magha, affluent or rich in spirirual power; also rich in horses (अश्वामघा अश्ववन्तौ—*Sayana*).

Go-magha, affluent or rich in divine wisdom; also affluent in cattle (गोमघा गोधनौ—*Sayana*).

Svasuh, of the sister; the dawn is regarded as the sister of Asvins, the pair of days and nights (दिवानक्तम्). See स्वसा स्वस्रे ज्यायस्यै योनिमारैक् —I.124.8.

Sarum, the malevolent (शरुं हिंसकम्—*Sayana*); the arrow like.

Nag=Nak, night (नक् नगिति रात्रिमाह=*Venkata*). See also(रुशद् वत्सा रुशती

स्वेत्यागात्—I.113.2).

Krshnih, the dark night (कृष्णीः कृष्णवर्णा रात्रिः —*Sayana*).

Arusaya, for the radiant sun (अरुषाय आरोचमानायाह्ने सूर्याय वा—*Sayana*; आरोचमानाय आदित्याय—*Venkata*).

2. **Dasuse,** for the donor; for the offerer of oblations (दाशुषे हविषां दात्रे यजमानाय—*Sayana*).

Amivam, sickness (अमीवां रोगम्—*Sayana*).

Aniram, (अन्+इराम्), famine; poverty (इरा=अन्न, Nigh.II.7) (अनिराम् । इरान्नम् । तदभावं दारिद्रयम—*Sayana*).

3. **Vyustau,** at the earliest flash of morning; at the dawn (व्युष्टौ व्युच्छन्त्यां उषसि—*Sayana*).

Avamasyam, approaching (अवमस्यां आसन्नायाम्—*Sayana*).

Rtayugbhih, along with water; full of water (ऋतयुग्भिः उदकयुक्तैः—*Sayana*).

Asvaih, water-bestowing horses (अश्वैः उदकप्रदैः अश्वैः —*Sayana*).

Vasumantam, chariot loaded with riches; wealth-laden chariot (वसुमन्तं प्रदेयधनयुक्तं रथम्—*Sayana*).

4. **Trivandhurah,** three-seater; one with three benches (त्रिवन्धुरः सारथ्यधिष्ठानस्थानत्रयोपेतः —*Sayana*; वन्धुरः फलकासङ्घाटः —*Venkata*).

See also VII.69.2 and also I.47.2 and I.183.1.

Abhi yad vam visva-psnyah jigati, with that chariot which

traverses (यत् रथः यस्यरथः वां विश्वप्स्न्यः व्याप्तरूपः अभिजिगाति अभिगच्छति—*Sayana*).

Visvapsnyah, (विश्वप्स्न्यः) the one traversing; the all pervading (व्याप्तरूपः);

This is also an epithet of Vasistha; and hence it may mean Vasistha also; and thus,—since Vasistha praises you (यद् यस्माद् विश्वप्स्न्यो वसिष्ठो वा जिगाति—*Sayana*).

5. Cyavana, the old and famished.

Pedu, lame.

Atri, the detached sage; the one free from triple bondages.

Jahusam, the one exiled; the exiled prince.

Nidhata mantah, replaced; brought back to the throne (निधातमन्तः न्यधातम्—*Sayana*).

For this verse, see also युवं च्यवानमश्विना जरन्तं पुनर्युवानम्—I.117.13 ; युवं श्वेतं पेदवे I.118.9; युवमृबीसमुत तप्तमत्रय ओमवन्तं चक्रथुः —X.39.9 add परिविष्टं जाहुषं विश्वतः सीम—I.116.20.

Hymn-72

2. Yuvoh hi nah sakhya pitryani, the friendship between you and us is from our forefathers (युवोर्हि नः सख्या पित्र्याणि).

Samanah bandhuh, our bonding (ancestry) is common (a common ancestor is ours; उत अपि च युवयोर्मम च बन्धुः बन्धकः पितामहः समानं एकमेव —*Sayana*).

Tasya vittam, may you acknowledge that (तस्यवित्तम् । तस्येति कर्मणि

षष्ठी । तं बन्धुं तद्बन्धुत्वं+या वित्तं जानीतम्—*Sayana*).

It has been said that Vivasvat and Varuna were both sons of Kasyapa and Aditi. The Adityas are the sons of the former, Vasistha of the latter, and thus they became first cousins. Sayana quotes verses from the *Bṛhad devata* (VI.162; 163; VII.1—6) in this connection, giving a mythological cosmogeny of no value.

We have the following in the Bṛhad devata in this connection.

अभवन् मिथुनं त्वष्टुः सरण्यूस्त्रिशिराः सह ।
स वै सरण्यूं प्रायच्छत् स्वयमेव विवस्वते ॥ (VI.162)
ततः सरण्यवां जाते ते यम-यम्यौ विवस्वतः ।
तावप्युभौ यमावेव ह्यास्तां यम्या च वै यमः ॥ (VI.163;)
सृष्ट्वा भर्तुः परोक्षं तु सरण्युः सदृशीं स्त्रियम् ।
निक्षिप्य मिथुनं तस्यामश्वा भूत्वा प्रचक्रमे ॥ (VII.1)
अविज्ञानाद् विवस्वांस्तु तस्यामजनयन् मनुम् ।
राजर्षिरासीत् स मनुर्विवस्वानिवतेजसा ॥ (VII.2)
स विज्ञाय अपक्रान्तां सरण्यूमात्मरूपिणीम् ।
त्वाष्ट्रीं प्रतिजगामाशु वाजी भूत्वा सलक्षणः ॥ (VII.3)
सरण्यूस्तु विवस्वन्तं विज्ञाय हयरूपिणम् ।
मैथुनायोपचक्राम तां च तत्रारुरोह सः ॥ (VII.4)
ततस्तयोस्तु वेगेन शुक्रं तदपतद् भुवि ।
उपाजिघ्रच्च सा त्वश्वा तच्छुक्रं गर्भकाम्यया ॥ (VII.5)
आघ्राण मात्राच्छुक्रं तत्कुमारौ संबभूवतुः ।
नासत्यश्चैव दस्रश्च यौ स्तुतावश्विनावपि ॥ (VII.6)

In short, *Tvastṛ* had twin children, *Saranyu* and *Trisiras*; *Saranyu* was married to *Vivasvat*. By their marriage were born *Yama* and *Yamī*, the twins; Yama was elder of the two, *Saranyu* created a body, similar to herself, and entrusted to her Yama and Yami, and she herself became a mare.

Through this lady, taking her to be Saranyu, Vivasvat begot a child, who was a royal seer, and came to be known as *Manu*.

Afterwards, as the myth goes, when Vivasvat knew the mystery,

he himself became a horse. The two mated together, and gave birth to *Nasatya* and *Dasra*; this pair came to be known as *Asvins* (अश्विनौ).

Since *asva* means a horse and *asvin* means a *mare* also, this myth has been concocted.

5. Pascat, from the back; *purastat*, from the front; *adharat*, from below; *udaktat*, from the above.

Hymn-73

1. Purudamsa, multifunctional; the doers of many deeds (पुरुदंसा पुरुकर्माणौ—*Venkata*; बहुकर्माणौ—*Sayana*).

Purutama, multifarious, the most mighty (पुरुतमा प्रभूततमौ—*Sayana*).

3. Ahema, may we invoke; may we prepare, or promote (अहेम वर्धयेम—*Sayana*; प्रेरयाम: —*Venkata*).

Uranah, praising (उराणा: उरुस्तोत्रं कुर्वाणा: स्तोतार: —*Sayana*; उरुकर्माण: , उरुकर्म कुर्वाणा: —*Venkata*).

Srusti iva, like a speedy messenger (श्रुष्टीति क्षिप्रनाम; क्षिप्रगन्ता दूत इव —*Sayana*; क्षिप्रवान् इव—*Venkata*).

4. Vahni, bearers of oblations वह्नी हविषां वोढारौ—*Sayana*; तौ वोढारौ —*Venkata*.

Visam, people; priest (विशं प्रजामृत्विजम्—*Sayana*).

Raksohana, destroyers of demons or wicked persons (रक्षोहणा रक्षसां हन्तारौ—*Sayana*).

Sambhrta, well nourished; healthy and stout (संभृता सम्यग्भृतौ पुष्टाङ्गौ

—*Sayana*).

Vilupani, strong-handed (वीलुं-पाणी दृढपाणी—*Sayana*).

Ma mardhistam, injure us not (मा मर्धिष्टं मा हिंस्तम्—*Sayana*).

Hymn-74

5. **Pṛksah,** food; ample food (पृक्षः अन्नं प्रभूतम्—*Sayana*; *Venkata*; Nigh.II.7).

Maghavadbhyah, of benevolent nobility; affluent in food etc. (मघवद्भ्यः अन्नवद्भ्यः—*Sayana*).

Chardih, roof; house; dwelling (छर्दिः गृहम्—*Sayana*).

6. **Suksitim,** of good abode (सुक्षितिं सुनिवासम्—*Sayana*; *Venkata*).

Ratha iva, like chariots, or like waggons (like chariots or waggons full of rice etc. (व्रीह्यादि-पूर्णा रथा यथा प्राप्नुवन्ति स्वामिगृहम्—loaded with rice and the like, arrive at the house of the owner—*Sayana*).

Hymn-75

1. **Vi avah,** rises; comes; appears (वि आवः व्योच्छत् विभातं कृतवतीत्यर्थः—*Sayana*; विविधं गच्छति—*Venkata*).

Divijah, born in the mid-space; daughter or heaven (दिविजाः दिव्यन्तरिक्षे प्रादुर्भूता—*Sayana*; दिविजाता—*Venkata*).

Apa-avah, scatters.

Ṛtena, by truth; by lustre; in light (ऋतेन तेजसा—*Sayana*; सत्येन

प्रकाश्येन सह अन्धकाराऽपनयनात् सत्यस्य प्रकाशनम्—*Venkata*).

Angirastama, most enlightened.

Angirah-tama pathyah ajigah, relumes the paths that are to be trodden (अङ्गिरस्तमा अङ्गेर्गत्यर्थादङ्गिराः। गन्तृतमा पथ्याः पदवीः अजीगः उद्गिरति—she throws up the path that are to be most traversed; i.e. प्राणिनां व्यवहाराय प्रकाशयति, she gives light for the transactions of living beings—*Sayana*; *Wilson*).

2. Svarasyum, flourishing male posterity; wishing for food (श्रवस्यं, अन्नवन्तं पुत्रम् i.e. a son having food—*Sayana*); wishing for fame and good repute (कीर्तिमिच्छन्तं—*Venkata*).

5. Jarayanti, reckoner of life - span; waster away of life (जरयन्ती प्राणिजातानि उषाः खलु पुनः पुनरावर्तमाना प्राणिनामायुः क्षपयति—*Sayana*).

Vahnibhih; by the offerers; by the fiire - institutors (वह्निभिः कर्मवोढृभिर्यजमानैः —*Sayana*; वोढृभिः स्तोतृभिः —*Venkata*).

6. Visvapisa, multimobile; multifunctional; of multi-forms; every-way moving (विश्वपिशा बहुरूपेण—*Sayana*; *Venkata*).

7. Rujad drlhani, breaks up the rigidity of gloom (दृळ्हानि अत्यन्तं स्थिराणि तमांसि रुजद्भिनत्ति—*Sayana*) disperses the solid (gloom)—*Wilson.*

Satya, Satyebhih mahati mahadbhih, true with truthful; great with the great. This may be applicable to rays (किरणैः) of the morning; or to *anyaih devaih* (अन्यैः देवैः) i.e. with other deities, or nature's bounties, associated with whom the Dawn is true, mighty and adorable—*Sayana*; *Wilson.*

8. Barhih, noble works; sacrifices (बर्हिः यज्ञैः —*Sayana*).

Purubhojah, plenty of food (पुरुभोजः बहुन्नम्—*Sayana*).

Hymn-76

For verse 1, see Nir. XI.10.

1. Ut um jyotih amrtam visvajanyam visvanarah savita devah asret, visvanara, the divine stimulator has lifted up the all-impelling immortal light.

The meaning is that *Visvanara* (विश्वानरः), the god (देवः) who stimulates (सविता) has lifted up (उद् अश्रेत् उदशिश्रियत्) the all-impelling (विश्वजन्यं सर्वजन्यं) immortal (अमृतं) light (ज्योतिः)—Nir.XI.10.

For *Vishvanara*, see Nir. VII.21 (our earlier notes); he leads all men, or all men lead him (विश्वान् नरान् नयति । विश्व एनं नरा नयन्तीति वा). Or else, *vaisvanara* may be a modified form of *visvan - ara*, विश्वान्+अर i.e. who pervades al! created beings (cf. I.98.1).

For *Savitr*, see Nir. X.31; 32 (सविता सर्वस्य प्रसविता); सविता वै देवानां प्रसविता —*S.Br*. I.1.2.17) the stimulator of all; the creator of all. For this see X.149.1. (सविता यन्त्रैः पृथिवीमरम्णादस्कम्भने सविता द्यामदृंहत्, i.e. *Savitr* has fixed the earth with supports; *Savitr* has fastened heaven in unsupported space).

2. Harmyebhyah adhi, above high dwellings; to high altitudes; above high places (हर्म्येभ्यः अधि उच्छ्रितेभ्यः प्रदेशेभ्यः। हर्म्यशब्द उन्नतप्रदेशोपलक्षकः— *Sayana*).

3. Yatah pari jarah-iva acaranti, like a wife repairing to an inconstant husband; as in the world, a virtuous woman is not seen abandoning a bad and vagrant husband, nor herself going astray (*Sayana*—जार इव पत्याविव आचरन्ती समीपे सञ्चरन्ती साध्वी नारीव जारे रात्रेर्जरयितादि सूर्ये सञ्चरन्ती त्वं दृश्यसे। यथा लोके दुष्टं भ्रमणशीलमपि पतिमत्यजन्त्येव साध्वी सञ्चरति तद्वत् तमविमुञ्चती त्वमित्यर्थः।)

Punah yativa, as no more to leave him (पुनर्यतीव यती पतिं परित्यजेतस्तत:

सञ्चरन्ती व्यभिचारिणीव सूर्यमपरित्यजन्ती त्वम्—*Sayana*).

4. **Satyamantrah,** impulses of truth (सत्यमन्त्राः सत्यस्तुतयः सन्तः), reciters of sincere prayers. Sayana refers to two verses in this context: (i) तुरीयेण ब्रह्मणाविन्ददत्रिः V.40.6; (ii) अत्रयस्तमन्व विन्दन्—V.40.9.

Anvavindan, discovered (अनु अविन्दन् लब्धवन्तः मन्त्रसामर्थ्यात् ते—*Sayana*).

5. **Samane urve adhi,** on a common calamity (of stolen cows); when the common herd (of cattle had been stolen) (समाने सर्वेषां साधारणे ऊर्वे गोसमूहे पणिभिरपहृते पुनर्लब्धव्ये सति । अधि इत्यनर्थकः —*Sayana*).

Wilson gives the following note : What this means is not very obvious; it is literally, in the common vast assembled they agree, nor do they strive mutually, they injure not the observance of the gods, not harming, going with treasures, or with the *Vasus*. (वसुभिः वासकैरुषसां तेजोभिः —*Sayana*).

6. **Usarbudhah,** the one waking at morn (उषर्बुधः उषसि बुध्यन्तः —*Sayana*).

Vajapatni, queen of viands (वाजपत्नी अन्नस्य पालयित्री—*Sayana*).

Hymn-77

1. **Akah jyotih badhamana tamansi,** the light (ज्योतिः) dispels (अकः) the obstructing (बाधमानः) darkness (तमांसि ; समिद्धः सन् तमांसि अन्धकारान् बाधमाना बाधमानं बाधकं ज्योतिः तेजः संघं अकः अकार्षीत् । अथवा औपसं ज्योतिस्तमांसि बाधमाना बाध्यमानान्यकः अकरोत्—*Sayana*).

2. **Gavam mata,** mother of cow or speech; parent of sounds (*Wilson*); productress of light: *Go* may here mean speech or articulate sound which at dawn is uttered by men and birds or in its usual sense of "*cow*", it may refer to the going forth at dawn of cattle to pasture. It may also mean "productress of sun beams" (गवां वाचां गवामेव वा माता निर्मात्री। उषः काले हि पक्षिमनुष्यादीनां वाचो निर्गच्छन्ति । गवामपि तस्मिन् काले संचारात् तन्निर्मातृत्वम्; अथवा

रश्मीनां निर्मात्री—*Sayana*; ज्योतिषां माता—*Venkata*).

3. Svetam nayanti sudrsikam asvam, leading her white and beautiful courser of steed (that is the sun)—(अश्वं सदागन्तारमादित्यं, the sun who always appears to be moving relative to us);(श्वेतं श्वेतवर्णोपेतं सूर्यम्—*Sayana*). This means, making the sun manifest (प्रकाशयुक्तं कुर्वतीत्यर्थः).

Visvam anu-prabhuta, mighty over all; risen on account of the whole world (विश्वमनु सर्वं जगदनुलक्ष्य प्रभूता प्रवृद्धा । सर्वं जगद् व्यवहाराय--*Sayana*; सर्वभूतजातं लक्ष्यीकृत्य प्रादुर्भूत—*Venkata*).

Citramaghah, distributress of wonderful wealth (चित्रमघा विचित्रधना—*Sayana*).

4. Gavyutim, the land, the pasture land; the track of cow; earth (गव्यूति भूमि—*Sayana*; गोमार्गम्—*Venkata*).

Urvim, wide (उर्वी विस्तीर्णं—*Venkata*).

Antivama, possessor or bearer to us of wealth worth having (अन्तिवामा । अन्ति अस्मदन्तिके वामं वननीयं धनं यस्याः सा अन्तिवामा—*Sayana*; सन्निकृष्टधना—*Venkata*).

Dure amitram uccha, keep our non-friend away from us.

Hymn-78

1. Vamam, the covetable wealth (वामं वननीयं धनम्—*Sayana*; *Venkata*).

4. Svadhaya, by viand and wealth (स्वधया अन्नेन—*Sayana*; स्वधा=अन्न Nigh.II.7).

Ratham yujyamanam, chariots laden with; yoked chariot.

5. Sumanasah, impelled or actuated by one mind (सुमनसः

Svarat-anyah, the other one Indra is *svarat*, thoroughly splendent self-splendent; self sovereign, not depending on any one else (अन्यः इन्द्रः स्वराट् स्वयमेवान्यनिरपेक्षयैव राजमान इति उच्यते—*Sayana*).

Sambalam, supreme or united strength, (बलं वृत्रवधादेः कार्यस्य हेतुभूतं सामर्थ्यम्—*Sayana*).

Sam-ojah, supreme or united vigour (ओजः संदधुः समयोजयन् शरीर-दाढर्याय । तद्धेतुभूतं तदोज इत्युच्यते—*Sayana*). This is the title of Indra (cf. स्वराड् इन्द्रो दमआ विश्वगूर्तः —1.61.9).

9. Mayinah, of the promoter of intelligent (मायिनः प्रज्ञाकरस्य—*Sayana*).

Made, in exhilaration; in delight (मदे हर्षे—*Sayana*).

Dhiyah, discriminating or purposeful intellects; also sacrificial rites (धियः कर्माण्यस्माभिरनुष्ठितानि कर्माणि—*Sayana*).

4. Vahnayah, bearers; bearers of offerings or of prayers, thus priests (वह्नयः हविषां स्तोत्राणां वा वोढार ऋत्विजः —*Sayana*).

Ksemadya, of the capacity of preservation of peace and rest (क्षेमस्य रक्षणस्य).

Mitajnavah, with all humility; on bended knees (मितज्ञवः संकुचित जानुना प्रगिरसोऽपि—*Sayana*).

yutsu, in wars (युत्सु युद्धेषु—*Sayana*).

Prtanasu, in battles; in the armies of foes for protection (पृतनासु परसेनासु रक्षणार्थं म —*Sayana*).

Karavah, praisers (कारवः स्तोतारः —*Sayana*).

Ubhayasya, of both celestial and terrestrial (उभयस्य दिव्यस्य पार्थिवस्य च —*Sayana*).

5. **Maj-mana,** by one's own might (मज्मना आत्मीयेन बलेन).

Ksemena, by the capacity of preservation (क्षेमेण रक्षणहेतुना—*Sayana*); for prosperity.

Indra, lord of cosmic energy.

Varuna, lord of cosmic plasma.

Mitra, the sun-divine.

Marut, vital elements.

Sulkaya, for wealth (शुल्काय धनाय—*Sayana*).

Tvise, for lustre (त्विषे दीप्त्यर्थम्—*Sayana*).

Pra-vṛnoti bhuyasah, discomforts numerous enemies (भूयसः बहुतराञ्छत्रून् प्रवृणोति प्रकर्षेणावृतान् बाधितान् करोति; alternatively, भूयसो यजमानान् प्रवृणोति प्रवरानुत्कृष्टान् करोति, makes numerous worshippers or householders prosperous—*Sayana*).

7. **Ambah,** sin (अंहः पापम्—*Sayana*).

Duritani, difficulties, evils leading to adverse fruits (दुरितानि दुर्गमनानि पापफलानि—*Sayana*).

Tapah, distress, hardship (तपः संतापश्च)

Parih-vṛtih, ruin (परिहवृतिः परिबाधा—*Sayana*).

8. **Nasate,** contemplates, afflicts or assails (नशते व्याप्नोति—*Sayana*).

Sakhyam, friendship.

Apyam, affinity; closeness of relation (आप्यं आपित्वं बान्धवम्—*Sayana*).

Mardikam, source of happiness (मार्डीकं मृडीकस्य सुखस्य साधनम्—*Sayana*).

9. Bhare-bhare, in every conflict or battles; in every encounter (भरे भरे संग्रामे संग्रामे—*Sayana*; Nigh.II.17).

Krsti-ojasa, of irresistible strength (कृष्टयोजसा शत्रूणां कर्षकभोजो बलं ययोस्तादृशौ इन्द्रावरुणौ—*Sayana*).

Hymn-83

Prthu-parsavah, large suckles; broad axes; large rib-bones (पृथुपर्शवः। पृथु विस्तीर्णः पर्शुः पार्श्वास्थि येषां ते तयोक्ताः) the *asvaparsu* is an implement for cutting the *kusa* grass, either the rib of a horse, or an instrument like it; विस्तीर्णास्त्रपर्शुहस्ताः सन्तः —*Sayana*). See *Taitt*. *Sam*.I.1.2; and *Taitt*.*Br*.III.2.2.1; अश्वपर्शु=अश्वपर्श्वस्थि; तच्च खड्गवत् तीक्ष्णधारत्वात् लवने समर्थः —*Sayana*;(the rib bone of a horse, the edge of which is as sharp as a sword and fit for cutting—*Wilson*).

Dasa, slave; the captured one (दासा दासान्युपक्षपयितॄणि—*Sayana*; दासो दस्यतेः *Dasa* is derived from √दस् , to exhaust; he causes the works to be exhausted (उपदासयति कर्माणि—Nir. II.17).

Vrtra; the coverer: the word is derived from √वृ , to cover; or from √वृत् , to roll, or from √वृध् , to grow (यदवृणोत्तद् वृत्रस्य वृत्रत्वम् [स इमांल्लोकानवृणोत् । यदि मांल्लोकानवृणोत् तद् वृत्रस्य वृत्रत्वम्—*Tait. Sam*. II.4.12.2]; यदवर्तत तद् वृत्रस्य वृत्रत्वम् । यदवर्धत तद् वृत्रस्य वृत्रत्वम्—Nir. II.17; वृत्राणि आवरकाणि शत्रुजातानि)

Aryani, the Aryan enemies (आर्याणि च कर्मानुष्ठानपराणि च शत्रुजातानि—*Sayana*); enemies of Aryans, abiding by the sacred law.

Sudasam, the obedient and law-abiding ruler (in mythology, the

name of a prince, सुदास मस्मद्याज्यमेतत्संज्ञं राजानम्—*Sayana*; see earlier references.

सुऽदासः — III.53.II;VII.18.22;23;25;32.10.

सुऽदासम्—III.53.9; VII.19.3; 33.3; 83.1; 4; 6; 7.

सुऽदासे— I.47.6; 63.7; 112.19; V.53.2; VII.18.5;

9; 15;17; 19.6; 20.2; 25.3; 53.3; 60.8; 9; 64.3; 83.8.

2. Krtadhvajah, with banners uplifted; with unfurled banners (कृतध्वजः उच्छ्रित ध्वजाः —*Sayana*).

Aja=ajau, in conflicts (आजा आजौ युद्धे—*Sayana*; Nigh.II.17).

Svardrsas, horses looking for heaven (after death on battlefield; for enlightenment (स्वर्दृशः शरीरपातादूर्ध्वं स्वर्गस्य द्रष्टारो वीराश्च—*Sayana*).

See the following references:

स्वःऽदृक्— VII. 58.2.

स्वःऽदृशः—I.44.9; 155.5; II.24.4; VII.37.2; 83.2; IX.13.9; 76.4.

स्वःऽदृशम्— III.2.14; V.26.2; VII.32.22; IX.65.11.

स्वःऽदृशा— V.63.2.

3. Dhvasirah, laid waste by the attacks of enemies (ध्वसिराः सैनिकैर्ध्वस्ताः —*Sayana*).

Arvak avasa, for my protection or for defence (*arvak*, towards

us, अर्वाक् अस्मदभिमुखं; अवसा, for defence; for protection; अवसा रक्षणेन सह—*Sayana*).

Havanasruta, having heard our call or invocation (हवनश्रुता आहूवानमीलौ इन्द्रावरुणौ—*Sayana*).

4. Sudasam, generous donor.

Vanvantah, criminal (वनवन्त: हिंसन्तो—*Sayana*).

Bhedam, assailant (भेदं एतत् संज्ञे सुदास: शत्रुम् a person of this name opposed to Sudas—*Sayana*).

For *bhedam*, see भेदम्—VII.18.19; 33.3; 83.4.

भेदस्य— VII.18.18.

भेदो — IX.112.4.

Satya, effectual; fruitful (सत्या सत्यफलम्—*Sayana*).

Tṛtsunam, of the one freightened in war (तृत्सूनाम् एवत्संज्ञानां मम याज्यानाम् —*Sayana*).

The word *tṛtsu* occurs only in this Seventh Book of the Ṛgveda. See:

तृत्सव: — VII.18.15; 19; 83.8.

तृत्सवे — VII.18.13.

तृत्सुभि: — VII.83.6.

तृत्सुभ्य: — VII.18.7; 33.5

तृत्सूनाम्— VII.33.6; 83.4.

Purohitih, priest; ministration (पुरोहितिः मम पुरोधानम्—*Sayana*).

5. Parye divi, at the time of trial; on the day of battle (पार्ये तरणीये, दिवि दिवसे युद्धदिने—*Sayana*).

6. Ajisu, in conflicts (अजिषु संग्रामेषु—*Sayana*; आजौ, वाजे, अज्म=conflict or war, Nigh.II.17).

Dasabhih, by the ten (the ten enemies are laziness (प्रमाद), passion (काम), anger (क्रोध), pride (मद), attachment (मोह), greed (लोभ), jealousy (ईर्ष्या), hatred (द्वेष), violence (हिंसा), and acquisition (परिग्रह).

Rajabhih, the allurements; the rival kings (राजभिः शत्रुभूतैर्नृपैः —*Sayana*).

7. Dasa rajanah, the ten kings (enumerated above).

8. Dasa rajne, the ten kings (enumerated above).

Sudas, the benevolent donor is helped by Indra-Varuna, when the ten kings (the ten vices) compassed him about in the life struggle.

Namasa, with reverence; also with food (नमसा हविर्लक्षणेनान्नेन—*Sayana*).

Dhiya, discriminating intellect; also prayer (धिया स्तुत्या—*Sayana*).

Kapardinah, one with hairs braided (कपर्दिनः जटिलाः —*Sayana*).

9. Indra, destroys the *Vrtra*, the coverer (elements of darkness and ignorance); and *Varuna* maintains his holy laws (व्रतानि).

Samithesu, in life-struggles (Nigh.II.17).

10. Sarma saprathah, spacious shelter (शर्म सप्रथ: विस्तीर्णं महद्गृहम् ; सप्रथ: सर्वत: पृथु विस्तीर्णं शर्म गृहम्—*Sayana*).

The verse is the repetition of X.82.9.

Hymn-84

2. Sinithah, bind the sinner (सिनीथ: पापकृतो बध्नीथ: —*Sayana*).

Setṛbhih, with bonds (सेतृभि: बन्धकै: —*Sayana*).

Arajjubhih, without ropes, that is by diseases etc. (अरज्जुभि: रज्जुरहितै: रोगादिभि: —*Sayana*).

Helah, anger (हेळ: क्रोध: —*Sayana*). Also see:

हेळ: — I.24.14; 94.12; 114.4; 171.1; IV.1.4; VI.62.8; VII.84.2.

हेळांसि— VI.48.10.

हेळे— VII.62.4.

3. Brahmani, prayers (ब्रह्माणि परिवृढानि स्तोत्राणि—*Sayana*); *brahma* great, expanded, supreme, divine enlightenement; austerity (बृंहति वर्धते तद् ब्रह्म , ईश्वरो वेदस्तत्त्वं—*unadi*, IV.147).

4. Minati, injures (मिनाति=प्रहिनस्ति । "मीन् हिंसायां " इति धातु.)

Aditya, the son of Aditi; here Varuna (आदित्य: य: अदिते: पुत्र: ; य: वरुण: —*Sayana*).

5. Gih, praise (गी: स्तुति:)

Deva vitim, anything pleasing to gods (देववीति देवैः कामयितव्यं यज्ञम् —*Sayana*).

Tutujana, earnestly offered (तूतुजाना मया प्रेर्यमाणा सा—*Sayana*).

Hymn-85

1. **Ghṛta-pratikam,** members radiant (घृतप्रतीकां दीप्तावयवाम्—*Sayana*); shines with fatness, *Griffith*).

2. **Sarva,** with arrows; shafts or bright weapons (शर्वा शरणा हिंसकेनायुधेन—*Sayana*). See for reference :

शर्वा— I.100.18; II.12.10; IV.28.3; VII.85.2; X.87.6 (सहस्रशर्वा— thousands of arrows—IV.28.3).

5. The repetition of the verse VII.84.5.

Hymn-86

1. **Dvita nunude,** appointed to their two-fold task of gravitational stability and light (*dvita*, of giving light by day through the sun and by night through stars, द्विता द्वैधं प्रनुनुदे प्रेरयति स्म । अहनि सूर्यं दर्शनीयं प्रेरयति रात्रौ नक्षत्रं तथेति द्विप्रकारः —*Sayana*).

Urvi, vast (उर्वी विस्तीर्णे—*Sayana*).

Ṛsvam, glorious (ऋष्वं दर्शनीयम्—*Sayana*).

5. **Damnab,** from tether or rope (दाम्नः रज्जोः —*Sayana*).

Na tayum pasutṛpam, like a thief nourishing the stolen animal (पशुतृपं न तायुं स्तैन्यं - प्रायश्चित्तं कृत्वावसाने घासादिभिः तर्पयितारं स्तेनमिव—*Sayana*).

For *tayum*, a sinner who offers penance, a thief, see I 65.1;

IV.38.5; VII.86.5.

Drugdhani, (of, द्रुघ: V.40.7) dreads caused by animosity or anger.

There are two comparisons in this verse: (i) Liberate Vasistha (i.e. me) in the like manner as a thief is liberated, who having performed his penance for theft he has committed at its termination, feeds the animals with fodder, and (ii) like a calf from its tether.

Vasistham, the self.

6. Wilson regards this text as a Vedic authority for the transmigration of the soul and as the destiny, accrued by our actions during the past life.

Na sa svo dakso dhrutih : the condition appointed by destiny at the time of birth in the cause of the committal of sin, not our own power or will (हे वरुण, स: स्वो दक्ष: पुरुषस्य स्वभूतं तद्बलं पापप्रवृत्तौ कारणं न भवति। किं तर्हि ध्रुति: स्थिरा उत्पत्ति समय एव निर्मिता दैवगति: कारणम्—*Sayana*).

Sura, intoxication, literally wine (सुरा प्रमादकारिणी)

Manyu, wrath.

Vibhidakah, gambling (विभीदक: द्यूतसाधनोऽक्ष: , since the dice is made of *vibhitaka* fruit).

Acittih, carelessness, ignorance (अचित्ति: अविज्ञानमविवेक कारणम्—*Sayana*).

Asti jyayan kaniyasah up-are, there is a senior by the side of the junior. The tiny little helpless man is the junior; superior God is the senior. Sayana is inconsistent when he says that the senior God impels the junior soul to commit sins on the basis of the *Kausitaki* text: एष ह्येवासाधु कर्मकारयति तं यमधो निनीषते—III.8.

Svapnah cana it anṛtasya pra-yota—Several sinful acts are committed during dreams (स्वप्ने कृतैरपि कर्मभिर्बहूनि पापानि जायन्ते किमु वक्तव्यं जाग्रति कृतैः कर्मभिः पापान्युत्पद्यन्त इति—*Sayana*). And hence the sins committed indeliberately by me be excused by you, O Varuna. (अतो मामपराधो दैवागत इति हे वरुण त्वया क्षन्तव्यः).

Anṛtasya prayota, promoter of the untrue.

7. Anagah, liberated from sin (अनागाः अपापाः)

Kavitarah, sagacious.

Gṛtsam, worshipper.

8. Svadhavah, self-sustained.

Hymn-87

This is one of the most significant hymns relating to Varuna, the Lord Almighty. He prepares an apparent path for the sun to traverse. The same Varuna sets free the waters of the rivers, which rise in the firmament by terrestrial evaporation through the solar rays (1) Wind is the spirit of Varuna (2). Varuna's spies behold all the worlds, heaven and earth (3). To human beings, Varuna provides speech with 21 appellations. Varuna unfolds the mysteries of His own enlightenment (the Veda) to us (4). The three heavens, are deposited in Him and so are three earths with six seasons (5). Varuna has placed on His bed the ocean white as a drop of water (6). Varuna is merciful and compassionate to us even when we commit sins against Him, for He does not like us to be sinful (7).

1. Avanih, nights (अवनीः रात्रीः)

Ahabhyah, from days (अहभ्यः अहोऽभ्यः —*Sayana*).

Varuna divides great nights from days. Setting of the sun indicates the end of a day and beginning of night.

2. Atma te vatah, the spirit is the wind. Varuna sends wind everywhere which provides a medium of breath of all living beings.

3. Spasah, envoy, the spies (स्पश: स्पशन्ति स्पृशन्तीति स्पशश्चरा: —*Sayana*); also rays and reins (रश्मय:).

Smadistah, of excellent movement (स्मदिष्टा: प्रशस्तगतय:) or despatched together (स्मदित्येतत् प्रशस्यार्थे—*Sayana*).

4. Medhiraya, to intelligent (मेधिराय मेधाविने—*Sayana*).

Trih-Sapta, three into seven; twenty-one, the 21 synonyms of the word *gauh* (गो:) or *aghnya*, given in the *Nighantu*: गो: । ग्मा । ज्मा । क्ष्मा । क्षा । क्षमा । क्षोणी । क्षिति: । अवनि: । उर्वी । पृथ्वी । मही । रिप: । अदिति: । इला । निर्ऋति । भू: । भूमि: । पूषा । गातु: । गोत्रम्. *Speech* (*vac*) is also *gauh*; it is bonded at three stations in the body—breast, throat and head: seven Vedic metres, each with three stations give the numeral 21 (the seven metres are Gayatri, Usnik, Anustup, Bṛhati, Pankti, Tristup, and Jagati).

Twenty-one sacrifices are also known.

Trih-sapta, is a common usage, three and seven being important prime-number giving to the important number 360 (Atharva I.1.1) 3X7 = 21, sum of 3 to 7 (i.e.3 + 5 + 7 = 15) and 3 + 7 = 10; (21 +15) X 10 = 360 (days in a year or degrees in a circle).

For *trih-sapta* combination see: I.72.6; 191.12; 14; VII.87.4; VIII.46.26; 69.7; 96.2; IX.70.1; 86.21; X.64.8; 90.15.

Viprah, the wise (विप्र: मेधावी)

Uparaya, to the disciple (उपराय उप समीपे रममाणायान्ते वासिने—*Sayana*).

5. **Tisro dyavah,** the three heavens (best, middle and the worst) and similarly, the three earths (तिस्रः त्रिप्रकारा उत्तम मध्यमाधमभावेन त्रिविधाः).

Sad-vidhanah, pertaining to six phases corresponding to each of the six seasons, (षड् विधानाः । विधानं विधा । वसन्ताद्यृतुभेदेन षड्विधाः प्रकारा यासु तादृश्यः —*Sayana*).

Prenkham, oscillating like pendulum; undulating (प्रेङ्खं दोलावद् दिग्द्वयसंस्पर्शिनम्—*Sayana*).

Kam, pleasure; light (कं सुखम् ; शुभ्रकं दीप्यमानम्—*Sayana*; cf. दिवि सूर्यमदधात्—V.85.2).

6. **Dyauh iva,** "illuminating like the sun (द्यौरिव सूर्य इव दीप्तः —*Sayana*).

Drapsah na, like the water drops. (द्रप्सो न द्रवणशील उदबिन्दुरिव—*Sayana*).

Rajasah, of water; or regions.

Vimanah, like the birds (वि = bird; मानः , measure; of the type); the creator, or measurer (विमानः निर्माता—*Sayana*).

For *rajaso vimanah*, see (यो अन्तरिक्षे रजसो विमानः — X.121.5).

Agah, sin; fault (आगः अपराधं—*Sayana*; opposed to अनागा : अनागसोऽनपराधाः)

Mrlayati, becomes compassionate (मृळयाति उपदयां करोति दयिनम्—*Sayana*).

Aditeh, of Aditi; of the mighty Varuna (अदितेः अदीनस्य वरुणस्य—*Sayana*).

Hymn-88

1. **Midahuse,** to the showerer; to the impregnator; to the bounteous (मीळ्हुषे सेक्त्रे).

Prestham, most delightful (प्रेष्ठां प्रियतमाम्—*Sayana*).

Matim, thoughtful prayer (मतिं मननीयामीदृशीं स्तुतिम्—*Sayana*).

Sahasra-magham, donor of thousands; laden with thousand or immense treasures (सहस्रमघम् बहुधनम्—*Sayana*).

2. **Andhah,** food; food in the form of Soma juice (अन्धः सोमलक्षणमन्नम् —*Sayana*).

Asman, stones (for expressing Soma juice, अश्मन्यभिषाव पाषाणेऽवस्थितम्—*Sayana*).

Agneh anikam, the aggregated radiance (अग्नेः अनीकं ज्वाला संघम् —*Sayana*).

3. **Snubhih carava,** proceed with swift-sailing vessels or boats (स्नुभिः गन्त्रीभिरन्याभिरपि नौभिः चराव वर्तावहै—*Sayana*).

Pra pra-inkhe inkhayavahai subhe kam, then we both undulate happily in the prosperous swing (*Wilson*); when we ride over ridges of waters, will swing within that swing and there be happy (*Griffith*) (शुभे शोभार्थं प्रेङ्खे नौरूपायां दोलायामि ... इङ्खयावहै निम्नोन्नतैस्तरङ्गैरितश्चेतश्च प्रविचलन्तौ संक्रीडावहै —*Sayana*).

Here *kam* is either as an expletive or an adverb, or it may mean *sukham*, pleasure (कम् इति पूरणः। यद्वा क्रियाविशेषणम्। कं सुखं यथा भवति तथेत्यर्थः —*Sayana*).

4. **Ahnayu Sudinatve,** on an auspicious day of days (अह्नां दिवसानां

मध्ये सुदिनत्वे यत्फलवत्वेन शोभनदिनत्वम्—*Sayana*);

Sudinatve, is rather the state or property of a lucky day by its being fruitful—*Wilson.*

Yat nu dyavah tatanan yat usasah, while the heavens broadened and the dawns were lengthened (*Griffith*); (यान् यातोयन्वत: द्याव: दिवसान् यात् यातीः उषास: उषसोपलक्षिता रात्रीश्च नु क्षिप्रं ततनन् सूर्यात्मना विस्तारयन्—*Sayana*).

5. Svadhavah, O self-sustained, self-fed; foodbestowing (स्वधाव: अन्नवन्); O the glorious (vocative).

Avrkam, without enmity (अवृकं अहिंस्यमान्यन्तिकम्—*Sayana*).

Sahasra-dvaram, with thousand doors or portals.

6. Apih, relative, friend or son (आपि: बन्धु: । औरस: पुत्र: —*Sayana*)

Nityah, constant; unvarying (नित्य: ध्रुव:)

Enasvantah, the sinful; sinners.

Mate enasvantah bhujema, let us not enjoy happiness as sinners; let us not know thee as sinners (*Griffith*); let us not offending thee enjoy (*Wilson*); or being freed sin through thy favour, let us enjoy enjoyments (त्वत् प्रसादात् पापरहिता एव सन्तो भोगान् भुञ्जामहे—*Sayana*).

7. Aditeh, of the earth, the undivisible earth (अदिते: अखण्डनीयाया: पृथिव्या: —*Sayana*).

Avah, protection (अव: रक्षणं वरुणेन दत्तम्—*Sayana*).

Hymn-89

1. Su mṛnmayam gṛham, handsome house made of clay (it means the human body made of five elements, terrestrial, aqueous, igneous, gaseous and ethereal); *Sayana* interprets entering into the temple of gold, dedicated to Varuna (सु शोभनं सुवर्णमयमेव त्वदीयं गृहं प्राप्नुवानि—*Sayana*).

Suksatra, the possessor of power or opulence.

Mṛla, mṛlaya, show mercy to us; be kind to us; be compassionate; grant me happiness (मृल सुक्षत्र: मृलय उपदयां च कुरु—*Sayana*).

2. Adrivah, O lord of adamantine justice (vocative) (अद्रिवः आयुधवन् वरुण:).

Dṛtih na dhmatah, inflated like a skin or leather-bag.

3. Samaha, O, the opulent (समह सधन—*Sayana*).

Suce, O, the pure by nature (शुचे स्वभावतो निर्मल वरुण !—*Sayana*).

4. Apam madhye, in the midst of waters; thirst distresses whilst we stand in waters (one is thirsty amid waters, since the water of the ocean is saline. The worldly allurements do not quench the spiritual thirst).

5. Abhidroham, offence (अभिद्रोहं अपकारजातम्—*Sayana*).

Manusyah, we as men.

Acitti, without intention, through our want of thought (अचित्ती अचित्त्याज्ञानेन—*Sayana*).

Ma ririsah, punish me not (मा रीरिष: मा हिंसी: —*Sayana*).

Hymn-90

1. See also *Yv.* XXXIII.70.

Niyutah, Niyuta steeds (नियुत: वडवा: —*Sayana*).

Sucayah madhumantah, pure and sweet.

Sutasah, extracted (Soma juices; सुतास: अभिषुता: सोमा: —*Sayana*).

Andhasah, the nourishing part of the Soma juice or food (अन्धस: अन्नस्य सोमलक्षणस्य स्वकीयं भागम्—*Sayana*).

2. **Isanaye,** for the lord (ईशानाय ईश्वराय).

Sucipah, O, the enjoyers of the bright Soma juice. (शुचिपा: शुद्धस्य सोमस्य पातवांयो—*Sayana*); addressed to Vayu.

Jato-jatah, repeatedly born.

Vajyasya, for acquiring the wealth worth acquiring (वाज्यस्य प्राप्तव्यस्य धनस्य प्राप्तये—*Sayana*).

3. **Devi dhisana,** the divine language of praise (देवी द्योतमाना धिषणा स्तुति: —*Sayana*).

Raye, for the sake of wealth.

Nireke, to the place of poverty (निरेके नितरां रेको रिक्तता निरेक: । दारिद्र्यम् —*Sayana*).

Vasudhitim, dispencer of wealth (वसुधितिं वसूनां धातारं प्रदातारं , तं वायुम्

शोभनस्तुतिकाः, offering excellent praises or hymns—*Sayana*).

Tilvilayadhvam, soften (the earth) with unctuous dew (तिल्विलायध्वं जगत् स्निग्धभूमिकं कुरुत। "तिलस्नेहने" इत्यस्मात्तिलुः। तिलुरिला भूमिर्यस्य तत् तिल्विलम्—*Sayana*; हे उषसः! तिल्विलेवाऽऽचरत व्युच्छन्त्यः। यथा भद्रे क्षेत्रे निमिता तिल्विला प्ररोहति तथा बहुशाखाः प्रादुर्भवतेति—*Venkata*).

Hymn-79

1. Panca-ksitih manusih, five classes of human beings. (देव, पितर, मनुष्य, गन्धर्व and राक्षस-पिशाच). See also पंचक्षितीः—VII.75.4; पंचक्षितीनां—I.7.9; 1/6.3; V.32.2; VI.46.7. Similar to *panca - ksitih*, is the term *panca - janya* (पाञ्चजन्य) for which see :

पाञ्चजन्यः—I.100.12; IX.66.20

पाञ्चजन्यम्—I.117.3; V.32.11

पाञ्चजन्यया—VIII.63.7

पाञ्चजन्यासु—III.53.16

पाञ्चजन्येन—VII.72.5; 73.5

According to Sayana, by *panca - ksitih* are meant the four caste-people and the fifth *nisada* (निषाद)—Brahmana, Ksattriya, Vaisya, Sudra and nisada (पञ्चानाम् क्षितीनां निषाद पञ्चमाश्चत्वारो वर्णाः पञ्चक्षितयः —VI.46.7). The four are those who accept the code of life (चातुर्वर्ण्य) and the fifth, the foreigner, ruled by some other code of conduct. Sayana translates *pancajanah* (पञ्चजनाः) also in the same terms,(निषाद पञ्चमाश्चत्वारो वर्णाः पञ्चजनाः —VII.72.5).

Uksabhih, with oxen (उक्षभिः गोभिः —*Sayana*) by impregnation (उक्षति सिञ्चतीति; उक्षा *unadi* I.159).

Pathye jananam, upon the paths of men; or *usas* has dawned, beneficial on the path of men, or for the welfare of men (जनानां सर्वप्राणिनां

पथ्या पथिहिता जनानां हिताय व्योच्छदिति योज्यम्—*Sayana*).

3. Angirastamah, skilled in fire-craft or the technique of producing fire by attrition; fire-experts.

5. Sanaye, for acquirement of riches (सनये दानाय धन लाभाय—*Sayana*).

Radhase, for wealth (राधसे धनाय—Nigh.II.10).

Sunṛta, the words of truth; (सूनृता वचांसि ईरयन्ती प्रेरयन्ती *Urging* speech—*Sayana*).

Asmad-ryak, addressing to us (अस्मद्—र्यक् अस्मदभिमुखम्—*Sayana*).

Hymn-81

1. Mahitamah, deep darkness (महि महत् तमः नैशमन्धकारम्—*Sayana*).

Apo vyayati, अप+उ, drives away (अपो व्ययति अपवृणोति—*Sayana*).

Sunari, the dawn, the best guide of men, (सूनरी जनानां सुष्टुनेत्र्युषाः—*Sayana*; Nigh.I.8).

2. Naksatram, planets, constellations etc. (नक्षत्रं नभसि दृश्यमानं ग्रहनक्षत्रादिकम्—सौरेणतेजसा हि नक्तं चन्द्रप्रभृतीनि नक्षत्राणि भासन्ते, the planets and satellites are rendered luminous; since it is said that the moon and planets shine at night with light derived from the solar rays—*Sayana*).

4. Svardse, power to make the world visible (स्वः सर्वं जगत्, दृशे दर्शनार्थम्—*Sayana*).

Prakhyai, power to arouse (प्रख्यै प्रबोधनार्थम्—*Sayana*).

5. Divo-duhitah, daughter of heaven, the dawn.

Marta-bhojanam, sustenance, or objects of enjoyment fit for mortals (मर्तभोजनं मर्तानां मनुष्याणां भोगयोग्यम्—*Sayana*).

6. **Sunrtavati**, the speaker of truth, the dawn (Nigh.I.8) (सूनृतावती । प्रियसत्यात्मिका वाक्सूनृता । तद्वती उषाः)

Maghonah, the encourager of wealthy and prosperous (मघोनः हविष्मतो यजमानस्य—*Sayana*).

Hymn-82

For the verse 1, see Nir. V.2

1. **Dirgha prayajyum ati yah vanusyati vayam jayema prtanasyu duh-dhyah vanusyati**, means to slay (वनुष्यतिर्हन्ति कर्मा—Nir. V.2. May we slay those who seek to injure us - I.132.1; VIII. 40.7). May we in battle conquer the perverse, i.e. , the sinful person, who desires to spoil our long-spread sacrifice (दीर्घप्रततयज्ञमभिजिघांसति यो वयं तं जयेम पृतनासु दूढ्यं पापधियम् —Nir.V.2).

Mahi-sarma, ample comforts (महि महत् शर्म गृहं सुखं वा—*Sayana*).

Dirgha prayajyuam, long-engaged in selfless service (दीर्घप्रयज्युं दीर्घप्रततयज्ञमस्मदीयं धनम्—*Sayana*).

Prtanasu, in conflicts; in battles or wars (पृतनासु संग्रामेषु—*Sayana*; पृतनाज्यं , पृतनाः , पृत्सु are synonyms of *sangrama*, battle, Nigh.II.17)

Dudhyah, evil-minded, pernicious (दूढ्यः दुर्धियः दुष्टाभि संधीस्तान्छत्रून् —*Sayana*).

2. **Samrat-anyah**, Supreme sovereign;

O Indra-varuna, amongst you two, one the *Varuna*, is the supreme sovereign (या युवयोः मध्ये अन्यः एकः वरुणः सम्राट् सम्यग् राजमान इति उच्येत—*Sayana*). See II.41.6—ता सम्राजा घृतासुती ।

—*Sayana*).

4. **Uru,** उरु, extensive.

Ariprah, without sin; the blameless (अरिप्रा: पापरहिता: —*Sayana*); blameless dawns.

Pradivah apah, the ancient waters (प्रदिव: पुराण्य: आप: —*Sayana*).

5. **Pṛksah,** foods (पृक्ष: अन्नानि हविर्लक्षणानि) offerings of viands (Nigh. II.7).

6. **Arvat-bhih,** with horses (अर्वद्भि: अश्वै: ; अर्वा=अश्व—Nigh.I.14).

Hymn-91

The deity of this hymn, as of the previous hymn is *Vayu*, which is associated with white complexion, (श्वेत:) and *Niyut* steeds. He along with Indra is preserver of mankind (2); opulent persons are His favourites; well-fed (पीव:ऽअन्नान् , रयिवृध:). These worshippers, the leaders of rites perform all ceremonies, productive of excellent offsprings (नर: स्वपत्यानि चक्रु:) (3).

2. **Masascha pathah, saradasya purvi,** protect us through many months and years (पाथ: रक्षतन् , मासस्य मासान् , शरद: संवत्सरान् , पूर्वी: बह्वी: —*Sayana*).

3. See also *Yv.* XXVII.33.

Pivah-annan, well-fed (पीवोऽअन्नान् पीवांसि स्थूलानि प्रभूतान्यन्नानि येषां तान्, those who have plenty of food to eat).

According to Mahidhara, this is an epithet of Niyuts; but to Sayana, it refers to *adhyajanan*, the wealthy.

Rayi-vṛdhah, abounding in riches (रयिवृध: रय्या धनेन वृद्धानेवं भूतानाढ्य जनान्—*Sayana*).

Sumedhah, endowed with discriminating intellect.

Visvet svapatyani cakruh, take all due care to produce good progeny (विश्वेत् विश्वानि सर्वाण्येव स्वपत्यानि शोभनापत्यहेतूनि यद्वा सुष्ठ्वपतनकारणानि वायुदेवत्यानि कर्माणि चक्रुः कुर्वन्ति—*Sayana*).

4. Tarah tanvah, rapidity or speed of body (तन्वः शरीरस्य तरः वेगः —*Sayana*).

Caksasa, by enlightenment, wisdom or knowledge.

5. Saratham, common car (for Indra and Vayu).

Madhvah, sweet and exhilarating (of sweet Soma, मध्वः मधुरस्य सोमस्य—*Sayana*).

Agram, foremost verses of prayers (अग्रं ग्रहेष्वाद्यमैन्द्रवायवाख्यं ग्रहम् the first cup of Soma is reserved for Indra-Vayu pair—*Sayana*).

6. Satam-Sahasram, hundreds and thousands of steeds (or teams) yoked to the common chariot of Indra-Vayu.

Sacante, wait upon (or yoked to) (सचन्ते सेवन्ते).

Visvavarah, desired by all.

Suvidatrabhih, munificient, givers of plenty (सुविदत्राभिः शोभनधनप्रदाभि —*Sayana*).

Abhih, with *niyut* (आभिः नियुद्भिः).

7. The same as VII.90.7.

Hymn-92

1. See *Yv.* VII.7.

Upo-ayami=Upayami, उपयामि, I offer thee; this word is technically used in connection with Soma; In the ceremonies, Soma is brought in a vessel called Upayama (उपो उप उ उप ययामि । उपयतं पात्रे गृहीतमासीत् —*Sayana*); See *Yv.* Texts : उपयाम गृहीतोऽसि—VII.4; 20; 22; 25; 30; VIII. 1; 7; 8; 9; 11; 47; XIX.8; XX.23; XXIII.2;4.

Purva-peyam, prior claim in this drink, (पूर्वपेयं प्रथमपानम्—*Sayana*).

2. **Sota**, effuser; the adhvaryu priest (सोता अभिषोताध्वर्युः)

Jirah, one acting promptly (जीरः क्षिप्रकारी—*Sayana*).

3. **Durone**, the house of sacrifice (दुरोणे यज्ञगृहे).

Dasvansam, the munificent donor; the householder engaged in a sacrifice, who liberally gives (दाश्वांसं हविषां दातारं यजमानम्—*Sayana*).

Gavyam, host of cows (kine) (गव्यं गोसंघम्—*Sayana*); गोषु साधुम्—*Daya*; V.61.5).

Asvyam, host of horses (अश्व्यं अश्वसंघम्—*Sayana*; तुरङ्गेषु वेगादिषु साधुम् —*Daya*.); also see I.112.10; 117.22; 119.9; V1.60.14 etc.

4. **Nitosanasah**, slayers (नितोशनासः निहन्तारः —*Sayana*).

Aryah, of foes (अर्यः अरेः शत्रोः)

5. See *Yv.* XXVII.28.

Hymn-93

2. Savasana, demolisher of hostile strength, शवसाना । शवो बलम्, शव: = बलम्, (Nigh.II.9); तद्वन्ता चरन्तौ—*Sayana.* Ye acted like any army breaking enemies (cf. *Panini.*III.I.II.*Vart*).

Sakam vṛdha, growing in association, augmenting together (साकं वृधा सह प्रवृद्धौ).

Savasa susuvamsa, increasing in vigour (शवसा बलेन शूशुवांसा वर्धमानौ —*Sayana*).

Pṛnktam vajasya sthavirasya ghṛsveh, give us such food as in coarse, the destroyer of enemies. Here :

Sthavirasya, coarse (opposed to finely crushed) (स्थविरस्य स्थूलस्य)

Ghṛsveh, destroyer of enemies (घृष्वे: शत्रूणां घर्षकस्य)

Vajasya, of food (वाजस्य मन्नस्य)

Pṛnktam, grant us (पृङ्क्तं संयोजयतम् ; अस्मभ्यं प्रयच्छतम्—*Sayana*)

3. Kastham, battlefield (काष्ठां संग्राम प्रदेशान्—*Daya.* ; काष्ठां नयाश्वा: शीघ्रं युद्धभूमिं व्याप्नुवन्ति).

Upoguh, approach (उपोगु: उपगच्छन्ति—*Sayana*).

4. Purvabhajam rayim, for enjoying riches acquired earlier; formerly enjoyed riches; riches desirable even in olden times. (पूर्वभाज पूर्वमेव सम्भजनीयं रयिं धनम्—*Sayana*).

Navyebhih, by new ones (नव्येभि: नवतरै: प्रशस्तै: —*Sayana*).

Desnaih, by the wealth liberally offered (देष्णैः दातव्यै धनैः — *Sayana)*.

Girbhih, by praises (गीर्भिः स्तुतिभिः)

5. Devayubhih, देवयुभिः , by Nature's bounties.

Mithati, killing or injuring one another (मिथती परस्परं हिंसन्त्यौ ; मेथतिराक्रोश कर्मा).

6. Sam yan mahi mithati spardhamane tanuh uca surasata yataite, as two large mutually defiant armies emulous in corporal vigour. "We have here a set of feminine duals without a substantive, literally, two large reviling rivalling may strive together." *Wilson*; perhaps *two armies* are meant here.

8. Indrah, the sun.

Visnuh, the cosmic space.

Marutah, cloud-bearing wind.

Hymn-94

The hymn is devoted to the pair of deities, Indra and Agni, the Lord resplendent and the Lord adorable, both being one and the same. It starts with the invocations of the worshipper - the spontaneous invocations, as if rain from a cloud (1). They are meant to recompence the pious acts of the devotee (2). The devotee does not wish to be subjected to wickedness, calumny or to the reviler (3). He needs spiritual food, wealth and protection —for which he prays (5,6). He wishes to remain aloof from the malice of any hostile mortal (8); cattle, gold or horses that he wishes are not the blessing of mundane life, which he so repeatedly begs for; — they represent the finer spiritual instincts, to be acquired while one is on his onward march (9). He offers his complete loving dedication, which in the Vedic terminology

is known as Soma (10,11). He wants Agni and Indra to destroy the darkness within him, the ignorance, known as *Vṛtra* or the Satan (12).

3. Papatvaya, for sinfulness (पापत्वाय हीनभावाय); for inferior sentiments.

Nide, of the reviler (निदे निन्दकाय जनाय).

4. Dhiya, thoughts, prayer (धिया कर्मणा युक्ताः —*Sayana*).

Dhena, soft words; a synonym of वाच्; speech or words (धेना वाङ्नामैतत् ; अग्रगीताः स्तुतिवाचश्चाभि प्रेरयामः —*Sayana*; Nigh.I.11).

6. Prayasvantah, one bearing food for oblations (प्रयस्वन्तः हविर्लक्षणेनान्नेनोपेताः —*Sayana*; बहु प्रयत्नशीलाः —*Daya*); also see I.60.3; 130.1; III.52.6.

Medhasata, (मेध + साति) for wisdom, for success in sacrifice, (मेधसाता मेधानां यागानां सातौ संभजने निमित्तभूते सति—*Sayana*; मेधसातये = मेधानां पवित्राणां संविभागाय—*Daya.* ; I.129.1).

Vipanyavah, eager to laud (विपन्यवः स्तोत्रमिच्छन्तः —*Sayana*; विशेषण स्तावकाः —*Daya.*); also विशेषेण प्रशंसिताः — III.10.9).

Girbhih, with songs or prayers (गीर्भिः स्तुतिभिः —*Sayana*).

9. Gomat, for possessing cattle or cow (गोमत् गोभिर्युक्तम्).

Hiranyavat, हिरण्यवत् for possession of sheep (or even gold).

Hiranya = ustra = avi = sheep, or gold.

Asva-vat, for possession of horse. (अश्वावत् अश्वैरुपेतम्—*Sayana*).

10. Saptivanta, lord of space horses or steeds (सप्तीवन्ता = सप्तिवन्ता

= प्रशस्ताश्वौ ।

11. Vṛtrahantama, utter destroyers of Vṛtra; (वृत्रहन्तमा वृत्राणामावरकाणां हन्तृतमौ , the destroyer of the coverer—*Sayana*).

Also who best slay the foeman (*Griffith*). (वृत्रहन्— slayer of foes, —तम , the superlative).

12. Raksasvinam, tormenter, the mighty wicked (रक्षस्विनं बलवन्तं —*Sayana*).

Martyam durvidvamsam, the wicked man (दुर्विद्वांसं दुर्विज्ञानं , मर्त्यं मनुष्यं शत्रुम्—*Sayana*).

Udadhim, pitcher for containing water (उदधि लुप्तोपममेतत् । उपधानं कुम्भमिव । यथा कुम्भोऽनायासेन भिद्यत एवमनायासेनैव शत्रुमायुधेन युवां हिंस्तम्—*Sayana*).

(I slay the enemy with your weapon with that ease with which an earthen pitcher is broken). Griffith, however, renders it as "one who slays the waters." (Slay him who slays the waters, slay the serpent with your deadly dart).

Abhogam, rapacious (one who enjoys good things taken from worshippers (आभोगं आहृत्यास्मत्तोऽपहृत्य भोक्तारम्—*Sayana*).

Hymn-95

The deity of the hymn is Sarasvati, or Sarasvan, a lake or a river.

1. Sasre, runs with speed (सस्रे प्रधावति ; शीघ्रं गच्छति).

Puh, like a city (पूः पुरीव).

Ayasi, of iron (आयसी अयसा निर्मिता).

2. Nahusaya, नाहुषाय, to the builder of a dam.

3. Yosanasu, among the ladies (among the adorable wives); amid the rain or water of midspace (योषणासु योषित्स्वात्मनः कलत्रभूतासु मध्यमस्थानास्वप्सु मध्ये—*Sayana*).

Vrsa, one capable of showering or impregnating (वृषा सेचनसमर्थः —*Sayana*).

Vrsabhah, showerer of benefits (वृषभः वर्षिता एवंभूतः)

Sa vavrdhe . . . . . . yajniyasu — The showerer *sarasvat*, the friend of man, a showerer (of benefits, even whilst yet a child continually increases among his adorable wives (the rains) — *Wilson*. Friendly to man he grew among the women strong young steer amid the holy ladies.

Vajinam, vigorous son (वाजिनं बलिनं पुत्रम्).

Maghavadbhyah, upon the affluent or prosperous (worshipper or yajamana मघवद्भ्यः हविष्मद्भ्यो यजमानेभ्यः —*Sayana*).

Sataye, for gain or success (सातये लाभार्थम्—*Sayana*).

Tanvam vi mamrite, decorates or decks their body or their person (तन्वं तेषां शरीरं विमामृजीत विमार्ष्टि , लाभार्थं संस्कारोतीत्यर्थः —*Sayana*).

4. Mitajnubhih, with humility, or on knees (मितज्ञुभिः प्रह्वीरजानुभिः)

5. Priyatame, dearest (अतिशयेन प्रिये !)

Tava Sarman, your felicity; your protection (तव त्वदीये शर्मन् शर्मणि सुखे—*Sayana*).

Saranam na vrksam, (recline on thee) as on a sheltering tree (शरणं

न वृक्षं धाश्रयभूतं वृक्षमिव—*Sayana*).

6. **Dvarau rtasya,** two doors of sacrifice, east and west (ऋतस्य यज्ञस्य सम्बन्धिन्यौ द्वारौ पूर्वापरे—*Sayana*).

Hymn-96

For verse 5, see Nir. X.24.

1. **Sarasvati,** spiritual stream of consciousness or of divine light, (Nir.XI.25), *Rasa* (रसा), a river is derived from √रस् , to make a sound (रसा नदी रसते: शब्दकर्मण:). See I.3.10— पावका नः सरस्वती वाजेभिर्वाजिनीवती। Also —*Sarama*, from √सृ , to move, (Nir.XI.24).

Rodasi, (Sarasvati) who is both in heaven and on earth (in heaven as divinity and on earth as divine speech — रोदसी द्यावापृथिव्योः स्थितां दिवि देवतारूपेण , भूम्यां वाग्रूपेण निवसन्तीं सरस्वतीं इव सरस्वतीमेव—*Sayana*).

2. **Ubhe andhasi,** both kinds of food (उभे अन्धसी उभयविधं दिव्यं पार्थिवं चाग्नि ग्राम्यमारण्यं वा—fires celestial and terrestrial, or if food, then domestic and wild).

3. **Akava-ari,** never niggardly in thought; faultless-moving (अकवऽअरी अकुत्सितगमना—*Sayana*).

Jamadagni vat, like the one having divine vision (like the Jamadagni Seer —*Sayana*).

Vasistha-vat, like the most pious seeker (like Vasistha, see —*Sayana*).

4. **Janiyantah,** desirous of an approach to wives; those who long for wives (जनीयन्तः। जायन्त आत्मपत्यानीति जनयो जायाः —*Sayana*).

Putriyantah, desirous of progeny or sons; those who yearn for

sons, (पुत्रीयन्तः पुत्रान् कामयमानाः —*Sayana*).

5. **Madhumantah,** laden with honey or sweet (मधुमन्तः रसवन्तः —*Sayana*).

Ghṛtascutah, dropping oil or water (rain water) (घृतश्चुतः घृतस्य वृष्ट्युदकस्य क्षारिणो भवन्ति—*Sayana*).

"Be our protector with those waves of thine; O Sarasvat, which are rich in honey and distil clarified butter." The verse is explained by the mere reading of it (Nir.X.24).

6. **Pipivamsam,** .protuberant; swelling with streams (पीपिवांसं प्रवृद्धम् —*Sayana*).

Stanam, breast; sound-making; clouds rich in water, as breasts with milk (स्तनं शब्दायमानं स्तनवद् रसधारं वा मेघम्).

This verse is rendered thus by Sayana

"May we obtain the distended and loud-thundering (or breast-like) cloud of Sarasvat which is visible to all : (may we obtain) progeny and food".

Hymn-97

The hymn is devoted to Indra, Brahmanaspati and Bṛhaspati. The inner cavity of our consciousness is the heaven, or *dyau-loka*, from whence Lord descends to earth to enlighten us and to accept our devotions. He comes on His swift horses, since He takes no time to come to us in our inner vision; (1) Indra and Bṛhaspati are not two, they are the same, but appear in our consciousness, the way we invoke them. Brhaspati is like a father to the son (2).

As a lord of enlightenment, He is Brahmanaspati, whereas Indra

is a lord of the prayers (3). *Bṛhaspati* is best beloved and desired by all; He gratifies all our desires, of riches and sons, and saves from injury (4); He is holy one of the house-holders (5); He is pure, and purifier; possesses hundreds of conveyances, a bountiful giver (7). Indra, the same as Bṛhaspati and Brahmanaspati, is worthy of our prayers; He protects our ceremonies (9); He in all forms is the Lord of celestial and terrestrial worlds (10). Heaven and earth become our Divine Parents, when energized by the creativity of Bṛhaspati (7).

3. **Namasa,** with reverence or homage (नमसा नमस्कारेण).

Havirbhih, with offerings.

Brahmanah, of the prayers (ब्रह्मणः मन्त्रस्य); of food.

Patim, lord (पतिं पालयितारम्).

Devakṛtasya, offered by devout worshippers (देवकृतस्य देवैः स्तोतृभिः कृतस्य—*Sayana*).

4. **Aristan,** uninjured (अरिष्टान् अहिंसितान् कृत्वा); bear us safe beyond the injuries caused by evil persons or evil forces.

Ati parsat, to transport beyond; to carry beyond (अति पर्षत् अति पारयति शत्रून्—*Sayana*).

Sascatah, embarrassed by rowdy elements (सश्चतः उपद्रवैः संसक्तान् —*Sayana*).

5. **Arkam,** food (means of worship through offerings) (अर्कं अर्चनसाधनमन्नम्—*Sayana*; Nigh.II.7).

Sucikrandam, pure praises (शुचिक्रन्दं शुद्धस्तोत्रम्—*Sayana*).

Pastyanam, belong to house (पस्त्यानाम् । पस्त्यमिति गृहनाम—Nigh.III.4;

—*Sayana*).

6. Anarvanam, enemy to none (अनिर्वाणं अप्रत्यृ केनाप्यप्रतिगतम्—*Sayana*).

Nilavat, abode (नीलवत् निलयो नि-ग: —*Sayana*); the same as *nida* (नीड).

Arusasah, robed in red or brilliance (अरुषास: आरोचमाना: —*Sayana*).

Sahascit, in which strength abides (सहश्चित् बलं च भवति).

Sadhastham, companionship; having common place (सधस्थं सहस्थानं च यस्य —*Sayana*).

Nabho na, like the Sun (नभो न आदित्यमिव—*Sayana*).

Arusam rupam vasanah, wearing a lustrous form.

7. Satapatrah, one possessing hundred or numerous conveyances (शतपत्रः बहुविध वाहन: —*Sayana*).

Hiranyavasih, attractive or benevolent speech (हिरण्यवाशी: । वाशी इति वाङ्नाम , Nigh.I.11; हितरमणीय वाक् । यद्वा । "वाशीभिस्तक्षताश्मन्मयीभि:" — *Sayana*; —See X.101.10).

For Vasi (वाशी), see also,

वाशीऽइव — VIII.12.12.

वाशी: — I.88.3.

वाशीभि: — I.37.2; X.53.10; 101.10.

वाशीम् — VIII.19,23; 29.3.

याशीऽमन्त: — I.87.6; V.57.2.

याशीऽमन्ताम् — X.20.6.

याशीषु — V.53.4.

Isirah, object of desire (इषिर: गन्ताभ्येषणीयो वा—*Sayana*).

Svarsah, enjoyer of happiness or heaven; or the giver of water (स्वर्षा: स्वर्गस्य संभक्ता । यद्वा । सरणशीलस्योदकस्य सनिता दाता—*Sayana*). Svah (स्व:) = उदक = Water — Nigh.I.12.

Asutim, food; refreshments. (आसुति मन्नम्—*Sayana*).

8. Devi devasya rodasi janitri, the divine heaven and earth, the generatrices of the deity (*Wilson*); both heaven and earth divine; the deity's parents (*Griffith*). (देवी, the liberal giver, देव्यौ दानादि गुणयुक्ते ; देवस्य , of Bṛhaspati ; जनित्री , parent , जनयित्र्यौ ; रोदसी , pair of earth and heaven, द्यावापृथिव्यौ—*Sayana*).

Brahmane, for plenty of food (ब्रह्मणे संहिताय भूतायान्नाय तदर्थम्—*Sayana*; — Nigh.II.7); or for prayer.

Sugadha, waters easy to be forded (सुगाधा सुखेनावगाहनीयान्युदकानि—*Sayana*); or easy passage.

Sutara sugadha, easy to be crossed and forded.

9. Suvṛktih brahma akari, this prayer or praise has been uttered as a prayer (मंत्ररूपा सुवृक्ति: सुप्रवृत्ता स्तुति: अकारि मयाकृताभूत्—*Sayana*).

Aratih, the army of enemy (अराती: शत्रुसेना: —*Sayana*).

Hymn-98

1. **Gaura,** wild bull; wild deer (गौरात् गौर मृगादपि).

Dive-dive, everyday.

Vṛsabhaya Ksitinam, for the king of the land, or the king of people.

(क्षितीनां जनानां मध्ये वृषभाय श्रेष्ठायेन्द्राय—*Sayana*).

Knowing the Soma that is to be drunk, though placed afar off, better than a Gaura (deer) knows the drinking place or pond which it is accustomed to go to.

5. **Maya,** illusive strategy.

Somah, divine grace.

Kevalah, extra-ordinary (केवल: असाधारण:).

Caksasa, by the effulgence (चक्षसा तेजसा).

Hymn-99

1. **Kakubham,** horizon, pinnacle.

Parah, beyond all measure (पर इति सकारान्तं परस्तादित्यस्यार्थे। परशब्दाच्छान्दसोऽसि प्रत्यय: —See "परोदिवा पर एना पृथिव्या"—X.82.5).

Matraya parah, मात्रया पर: परस्ताद् वर्तमानयापरिमितया i.e. beyond measure.

Ubhe rajasi, in both the regions (उभौ लोकौ). Starting from the

earth, proceeding to midspace.

2. Dadharya pracim kakubham prthivyah,

Sustaining the eastern horizon of the earth (cf. य उ तिधातु पृथिवीमुत धामेको दाधार भुवनानि — I.154.4; स दाधार पृथिवीं धामुतेमाम्—X.121.1).

3. Iravati dhenumati, abounding with food (इरावती अन्नवत्यो) and abounding with cattle (धेनुमति गोमत्यो).

Visnoh, of visnu (विष्णु: पर्वतानामधिपति: —*Taitt.S.*III.4.5.1).

Mayukhaih, by mountains (मयूखै: पर्वतै: —*Sayana*).

The earth is held secured in position on account of her mountains.

5. Nava-navatim, ninety-nine (नवनवति नवोत्तर नवति संख्याका: ; 99).

Satam varcinah sahasram ca asurasya viran—See II.14.6 (यो वर्चिन: शतइन्द्र: सहस्रम्); hundred thousand heroes of the asura *Varcin.*

For वर्चिन: —See II.14.6; IV.30.15; VII.99.5.

Sambarasya, of terrible clouds.

Vidathesu, synods (विदथेषु यज्ञेषु—*Sayana*).

Vrjanesu, in our army camps.

7. Vasat, an auspicious exclamation.

For Vasat (वषट्) see:

वषट्—VII.99.7; 100.7; X.115.9.

वषट्कृतम्—I.162.15; II.36.1; X.17.12.

वषट्कृतस्य—I.120.4.

वषट्कृता:—VII.28.8.

वषट्कृति—I.14.8.

वषट्कृतिम्—I.31 2; VII.14.3; 15.6.

Sipivistah, one with a halo of light (शिपिविष्ट: शिपय: रश्मय:)

See also : शिपिविष्ट: —VII.100.6.

शिपिविष्ट—VII.99.7; 100.5 ; 7.

Hymn-100

For verse 5, see Nir.V.9.

1. **Urugayaya,** to the one widely renowned (उरुगायाय बहुभि: कीर्तनीयाय—*Sayana*).

Sanisyan, desirous of wealth (सनिष्यन् धनमिच्छन्) Dayate, presents wealth; offers (दयते धनमादत्ते)

Satraca manasa, with entirely devoted spirit; with united praise (सत्राचा सहाञ्चते । मनसा मननेन स्तोत्रेण—*Sayana*).

Yajate, adores (यजाते प्रकर्षेण पूजयेत्).

2. **Parcah,** contact (पर्चः सम्पर्कः).

Evayavah, (vocative), granter of desires: (एवयावः। एवाः प्राप्तव्याः कामाः। तान् यापयति प्रापयति स्तोतॄनित्येव यावा—*Sayana*).

(constant in thy courses—*Griffith*).

(eva—obtainable; desires; *yavan* who enables to obtain—*Wilson*).

3. **Pṛthivim;** earth (may be all the three worlds).

Trirdevah, the deity with three (Visnu or the sun traverses the three worlds by three steps).

Satarcasam, bright with hundred splendours (शतर्चसं शतसंख्यान्यर्चींषि यस्यास्तादृशीम्—*Sayana*).

Sthavirasye, of one who lives for ever; of the mighty; of the everlasting one (स्थविरस्य वृद्धस्य विष्णोः —*Sayana*).

4. **Sujanima,** nobly born (सुजनिमा शोभनानि जनिमानि कीर्तन स्मरणादिना सुखहेतु भूतानि यस्य, तादृशो विष्णुः —*Sayana*).

5. I, a master of hymns, and knowing the sacred customs, today praise that name of thine, *Sipivista*; I, who am weak, glorify thee, who art mighty, and dwellest beyond this world. (Nir.V.9).

Sipivista, 1. With a halo of rays (reverential name of Visnu, the Sun).

2. Deprived of rays in the umbra during a Solar eclipse (contemptuous name),

"I am enveloped with rays" i.e. whose rays are displayed. Rays

are here called *Sipayah*, i.e. he is enveloped by them (शिपयोऽरश्मय उच्यन्ते । तैराविष्टो भवति, Nir.V.8).

Sipivista, and *Visnu* are two synonymous names.

According to Aupamanyave, Sipivista is a contemptuous name (शिपिविष्टो विष्णुरिति । विष्णोर्द्वे नामनी भवतः । कुत्सितार्थीयं पूर्वं भवतीत्यौपमन्यवः. —Nir.V.7).

Aryah, master; "I am a master (अर्यः), i.e. a lord of hymns (अर्योऽहम्, ईश्वरः स्तोमानाम्). Or else it is thou who art a master, I who am weak, praise thee who are mighty (अर्यस्त्वमसीति वा).

Tavasam, mighty (*tavasa* is synonym of mighty: he is risen high; तवस इति महतो नामधेयम् । उदितो भवति—Nir.V.9).

Parake, in the remotest region (पराके दूरदेशे—*Sayana*).

Rajasah, of the region, of the world.

Rajasah parake, who dwells beyond; i.e. very far from this world (निवसन्तमस्य रजसः पराके पराक्रान्ते—Nir. V.9).

Vayunani, functions; objects to be known (वयुनानि ज्ञातव्यान्यपर्याप्तानि —*Sayana*; विज्ञानानि, प्रशस्तानि कर्माणि प्रज्ञाश्च—*Daya*.).

For *Vayunani*, see I.72.7; 92.2; 152.6; 189.1; II.19.3; 8; III.5.6; VI.15.10; 75,14; VII.100.5; X.44.7; 46.8; 114.3; 122.2.

Vayunani vidvan, वयुनानि विद्वान्, knowing all worth knowing; knowing all actions (cf I.72.7; 189.1—विश्वानि देव वयुनानि विद्वान्).

For verse 5, see Samaveda, II.976, with a little variation (हव्यमर्यः शंसामि for नामार्यः शंसामि.

6. Samithe, in the battles; in creative functions or activities

—Nigh.II.17.

Yad anya-rupah samithe babhutha, you have engaged under a different form in battle (*Wilson*). Wilson adds a note to it: "Visnu is said to have aided Vasistha in battle under an assumed form, and when questioned, to have said, I am *Sipivista*, a word to which two senses may be attached, one objectionable and the other unjectionable. In the preceding verse and in verse 7 of the former Sukta, the word is explained, "penetrated or clothed with rays" of light, *rasmibhiravista* (रश्मिभिराविष्ट, the radiant, the splendid: in common use, it means a man naturally without prepuce, in which sense it may be here interpreted as implying comparison in like manner as a man is so denuded. So is Visnu, according to his own declaration uncovered by radiation—*tejasa anacchaditah* तेजसा अनाच्छादित:); but this is a refinement, and it is probably to be understood as usual; the expression is curious".

Hymn-101

1. Tisrah, of three categories: Rk, yajuh and Saman, or the triad poem, prose and lyric (तिस्र त्रिविधः ऋग्यजुः सामात्मिकाः स्तुतिरूपाः —*Sayana*).

Udhah, cloud; udder (ऊधः उद्धृतं मेघम् । यद्वा । लुप्तोपममेतत् । ऊध इव पयस आश्रयभूतं मेघम्—*Sayana*).

Duhre=duhate, (दुह्रे=दुहते, दुहेर्लटि । 'लोपस्तआत्मनेपदेषु' (*Panini* VII.1.41), इति त लोपः । बाहुलकात् रुट् ।)

2. ईशे=ईष्टे

Trivartu, of particular light at the three seasons, spring, summer and autumn (or winter) (त्रिवर्तु त्रिषु ऋतुषु अतिशयेन वर्तमानम्; since we have in *Taitt. Sam,* त्रीणि वा आदित्यस्य तेजांसि वसन्ता प्रातर्ग्रीष्मे मध्यन्दिने शरदपराह्णे: the Sun is particularly bright in the mornings in the spring; during midday in summers, and during afternoon in winters or autumns).

Tridhatu, three metals; three-storied building (त्रिधातु त्रिभूमिकम् of

three floors—*Sayana*).

Saranam, dwelling (शरणं गृहम्).

Sarma, felicity (शर्म सुखम्).

3. One form of *parjanya* is like a barren cow, the other produces offspring.

Yathavasam tanvam cakre, he takes whichever form he pleases: the firmament withholds or sends down rain at will.

Pituh payah prati grbhnati mata tena pita vardhate tena putrah—the father is sky (द्यौष्पिता), earth the mother (पृथिवी माता)who receives the rain from the former, which producing the means of offering libations and oblations (हविः); returns again to the parent heaven, as well as supports his offspring; i.e., all living creatures.

4. Tisro dyavah, the three worlds.

Tredha sasruh, the three directions (east, west and south त्रेधा सस्रुः प्राची प्रतीच्योऽपवाच्यश्च सत्यो निर्गच्छन्ति;—*Sayana*); waters flow in these directions.

Trayah kosasah, the three water-shedding masses of clouds (east, west and north; प्रतीच्य,उदीच्यश्चेति त्रयः पौरस्त्यः त्रिप्रकाराः कोशासः मेघाः —*Sayana*).

5. Mayobhuvah, the joy-diffusing (मयोभुवः सुखस्य भावयित्र्यः) clouds (वृष्टयः).

Devagopah, the protector of clouds (देवगोपाः देवः पर्जन्यो गोपयिता रक्षिता यासाम्—*Sayana*) ; cherished by Deva or deity.

Osadhih, plants (ओषधीः ओषधयश्च).

Supippila, one with excellent fruits (सुपिप्पलाः सफलाः —*Sayana*).

6. Vṛsabhah, वृषभः, the showṛer, the cloud (just as one covers several cows and impregnates, so the cloud be the perpetual impregnator of plants).

Hymn-102

1. Parjanyaye, for parjanya, the cloud. For *parjanyah*, see Nir. X.10. The word is derived from √तृप्, to be satisfied, by reversing the first and the last letter; (पर्जन्योस्तृपेः । आद्यन्तविपरीतस्य ; and is favourable to man (तर्पयिता जन्यः ; तृप + जन्य = पृत + जन्यः = पर्ज + जन्यः = पर + जन्यः); or called because he is the last conquerer or he is the best progenitor (परः + जन); or he is the bestower of juices (प्र + √ऋज). [परोजेता वा । परोजनयिता वा । प्रार्जयिता वा रसानाम् ; see also यत् पर्जन्यः स्तनयन्हन्ति दुष्कृतः ; V.83.2].

2. Parjanya, is the cause of impregnator of plants (ओषधीनाम्) cows (गवां), mares (अर्वतां) and women (पुरुषीणाम्).

3. Ilam, food (इलां = अन्ननाम, Nigh.II.7).

The sweetest or most savoury oblation is offered to him through the mouth of Agni, the fire, and then a good harvest of food is to be expected. The Agnihotra causes the purity of rains and thereby a good harvest.

Hymn-103

For verse 1, see Nir. IX.6.

The theme of the hymn is *Mandukah* or frogs, which practise penace throughout the year like Brahmanas and utter praises to clouds (1); they hibernate throughout the year, and the moment clouds pour water, they wake up and croak (2). At the time of rains, one frog greets the other with croakings, as inarticulate as of a child (3). The speckled frog leaps up and greets the green one (4). They play in waters, with

their body fully developed (5). They are of a variety of colours and their voices different; — some bellow like a cow and some bleat like a goat (6). Like the Brahmanas at the *Soma* and *Atiratra* rituals, these frogs *croak* around the lake replenished with water. (7) They appear to be reciting perennial prayer, like ministrant priests with the *gharma* offerings; and during the heat, they hide in holes (8). They come out only when rains return, and attain freedom from their hiding places (9).

According to certain scholars, the hymn is a satire on the priests, - the cow-toned, the goad-toned, green and speckled,— not a satire, but a beautiful analogy. It is a prayer for the welcome of rains, for which, sometime, we so long wait with eagerness; -in fact, nothing is so welcome as rains in due seasons.

1. **Mandukah**, frogs; the same as *majjukah*, i.e. divers so called from diving (मण्डूका मज्जूका मज्जनात्—Nir.IX.5): or the word may be derived from √मद्, meaning to rejoice (मदतेर्वा मोदतिकर्मण: or from √मन्द्, meaning to be satisfied (मन्दतेर्वा तृप्तिकर्मण:). It is derived from √मण्ड्, to decorate, say the grammarians (मण्डयतेरिति वैयाकरणा:). (Since the frogs are adorned with variegated lines on their skin by Nature-Durga) or else their abode (ओकस्) is in water, *mande* (मण्ड एषामोक इति वा); *mande* (मण्ड, water) is derived from √मद्, to rejoice; or from मुद्, to be merry (मण्डो मदेर्वा मुदेर्वा) (Nir.IX.5).

Sleeping for a year, the frogs have uttered forth speech, impelled by the cloud like Brahmanas engaged in religious rites, i.e., who have taken the vow of silence (व्रतचारिणोऽब्रुवाणा: Nir.IX.6). Or else, a simile may have been intended, i.e. (uttered speech) like Brahmanas who are engaged in religious rites (अपि वोपमार्थं स्यात्). The frogs have uttered forth speech, which has been impelled by the cloud (वाचं पर्जन्यप्रीतां प्रावादिषुर्मण्डूका:). See also *Av.*IV.15.13; cf. *Brh.D.*VI.27.

We have further a reference in the *Nirukta*, that Vasistha desirous of rain, praised the cloud. Frogs applauded him. On seeing the applauding frogs, he praised them. We have in the *Ṛgvidhana Khanda:* O frog, join me. O swimmer invoke rain. Float in the middle of the pond, having spread your foot: (VII.103).

उप प्र वद मण्डूकि वर्षं मा वद तादुरि ।
मध्ये ह्रदस्य प्लवस्व विगृह्य चतुरः पदः ॥ (*Av*.IV.15.14)

2. **Suskam, Sarasi,** dry pond; dry lake (शुष्कं नीरसं सरसी महत्सरः सरस्याम्).

Drti, water-skin (leather bag for carrying water).

Vatsininam, when joined by their calves (वत्सिनीनां वत्सयुक्तानाम्—*Sayana*).

Mayuh, bellowing of cows (मयुः गवां शब्द इव—*Sayana*).

Vagnuh, croaking of frogs (मण्डूकानां वग्नुः शब्दः).

3. **Akhkhali Krtya,** croaking (his congratulations) (अख्खलीकृत्या। अख्खल शब्दं कृत्वा—*Sayana*).

4. **Prsnih,** speckled (पृश्निः पृश्निवर्णः).

Haritena, with the green-one frog (हरितेन हरितवर्णेनान्येन मण्डूकेन—*Sayana*).

5. **Saktasya,** of the teacher (शाक्तस्येव शक्तिमतः शिक्षकस्य).

5. **Siksamanah,** the learner, the pupil (शिक्षमाणः शिक्ष्यमाणः शिष्यः—*Sayana*).

Vadati=anuvadati, imitates (वदति अनुवदति अनुकरणं करोति).

6. **Gomayuh,** bellowing of a cow (गोमायुः गोर्मायुरिव, मायुः शब्दो यस्य तादृशो भवति—*Sayana*).

Ajamayuh, bleating of a goat (अजमायु अजस्यमायुरिव मायुर्यस्य तादृशो भवति—

Sayana).

Samano nama, more common appellation.

Pipisuh, show themselves (पिपिशु अवयवी भवन्ति प्रादुर्भवन्ति—*Sayana*).

Purutra, in numerous places (पुरुत्रा बहुषु देशेषु).

7. Atiratre Soma yage, *atiratra*, at a nocturnal ceremony when the priests recite songs throughout the night; since the croaking of frogs is heard throughout the night, and hence the appropriate comparison.

8. Sisvidanah, perspiring (the frogs as the adhvaryu priests perspire during the heat. There is a quibble upon the word *gharminah*, घर्मिणः, having or bearing the vessel, or performing the rite so termed, or suffering from *gharma*, heat, or the hot season (सिष्विदानाः स्विद्यद् गात्राः, घर्मिणः घर्मेण प्रवर्ग्येण चरन्तः —*Sayana*).

Guhyah, remaining hidden in hot season (गुह्याः घर्मकाले बिलेऽभिगूढाः —*Sayana*).

9. Deva-hitim, institutes of gods (*Wilson*); god-appointed order (देवहितिं देवैः कृतं विधानं, मत्स्यर्तोरयं धर्म इत्येवं रूपम्—*Sayana*); pertaining to the season's conditions.

Dvadasasya, of the year, consisting of twelve months.

Na pra minanti, do not disregard (मिनन्ति हिंसन्ति).

Taptah gharmah, heated kettles (*Griffith*); scorched and heated (*Wilson*),

Visargam, liberated, set free (विसर्गं विसर्जनं बिलान्मोचनम्).

Pravṛsi, in the rainy season (प्रावृषि वर्षतौ—*Sayana*).

10. Adat, may give (अदात् दद्यात्).

Sahasra-srave, in the rainy season, when thousands of plants are fertilized; in the most fertilizing season (सहस्रस्रावे सहस्रसंख्याका ओषधयः स्रवन्ते उत्पद्यन्त इति वर्षर्तुः सहस्रस्राव —*Sayana*).

Hymn-104

For verses 15 and 21, see Nir.3 and VI.30 respectively.

1. Tamovṛdhah, those delighting in darkness; those who grow in darkness (तमोवृधः तमसावरकेणान्धकारेण मायारूपेण वर्धमानान् तमसि रात्रौ वर्धमानान् वा —*Sayana*; तमसा वर्धयितॄन् राक्षसान्—*Venkata*.).

2. Aghasamsam, the performer of unprofitable act; the malignant (अघशंसं अघस्य शंसितारम्—*Venkata*; अघस्यानर्थस्य शंसितारं अघं आगत्यहन्तारं राक्षसं सं सहेव—*Sayana*).

Brahmadvise, for the one who hates people of divine learning; for the haters of Brahmanas (ब्रह्मद्विषे ब्राह्मणद्वेषिणे—*Venkata*; ब्राह्मणेभ्योऽस्मभ्यंद्वेष्ट्रे —*Sayana*).

Kravyade, for the cannibal (क्रव्यादे=क्रव्यअदे; क्रव्यंमांसं भक्षयित्रे—*Sayana*); the eater of flesh, human or animal.

Ghora caksase, for the hideous, (घोरऽचक्षसे घोराख्यानाय—*Venkata*; घोरदर्शनाय परुषभाषणे वा—*Sayana*; for the one who speaks harsh words).

Kimidine, for the vile; for the back-biter (किमीदिने किमिदानीमिति चरते । किमिदं किमिदमिति वा । पिशुनाय चरते । पिशुनः पिशतेः । विपिंशतीति—Nir.VI.11. i.e. also for the malignant, the vagabond, or a fiend. For the one who goes on saying: "what now"; he may be a spy or informer. See also the

Ṛgveda and the Atharvaveda.

किमीदिना—VII.104.23; X.87.27.

किमीदिनः—Av.I.7.3; 28.1; 2; IV.20.5; VIII.4.23; 6.21; 25; XII.1.50.

किमीदिन:—(vocative) I Av.II,24.1; 4.

किमीदिनम्—Av.I.VII.1; IV.20.8; VIII.3.25.

किमीदिनी—(vocative) Av.II.24.5; 6; 7; 8.

किमीदिने--Av.VIII.4.2.

3. Anarambhane, in the inextricable (or bottomless) (अनारम्भणे आलम्बन-रहिते—*Sayana*).

Agni-taptebhih, red-hot with fire (अग्नि तप्तेभिः अग्निना संतप्तैः).

5. **Tapur vadhebhih,** fiery (तपुर्वधेभिः तापकप्रहारैः—*Sayana*).

Ajarebhih, ageless, undecaying, never becoming age-worn (अजरेभिः जरारहितैर्दृढैः—*Sayana*).

Asmahanmabhih, adamantine (weapon) (अश्मह्न्यभिः अश्मसारभूतस्यायसो विकारैर्हननसाधनैस्तैरायुधैः —*Sayana*).

4. Aghasamsaya, see verse 2 also; for or of the malignant (अघशंसाय अघशंसमनर्थस्याशंसकं राक्षसं हन्तमुत्पादयतम्—*Sayana*); the thief, the *dasyu*, the sinner (अघशंसम् अघस्य शंसितारं स्तेनम्—*Daya*. on VI.8.5; अघशंसः योऽघंपापं शंसति स दस्युः —*Daya*. II.42.3; the enemy, योऽघानि पापानि कर्माणि शंसति सः रिपुः = शत्रुः —*Daya*. *Yv*.III,32).

मघशंस = स्तेननाम, Synonym of thief or robber, Nigh.III.24.

8. **Pakena manasa,** with a pure heart (पाकेन पक्वेन शुद्धेनमनसा—*Sayana*).

9. **Pakasamsam,** a truthful speaker; a speaker of sincerity (पाकशंसं परिपक्ववचं सत्यभाषिणम्—*Sayana*) (opposite of अघशंसम्).

Nirṛteh-upasthe, on the lap of Nir-ṛti, the deity of sin निॠतेः पापदेवतायाः उपस्थेउत्सङ्गे—*Sayana*; the tormenting policy, निॠति दुःखप्रदाकुनीतिः—*Daya*. on VI.72.2; .

Nirṛti, is a synonym of the earth, (भूमिः —Nigh.I).

A va dadhatu nirṛteh upasthe, or toss upon the lap of nirṛti *Wilson*) (निॠतेः पापदेवतायाः उपस्थे उत्संगे वा आ दधातु प्रक्षिपतु—*Sayana*); or to the ap of Nirṛti consign them.

Ye va bhadram dusayanti svadhabhih, or those who by violence स्वधाभिः बलैर्युक्ताः) vilify(दूषयन्ति दुष्टं कुर्वन्ति)me acting uprightly (भद्रं कल्याणवर्तनम्).

10. **Tanva,** of their own body, bodily existence (तन्वा स्वकीयेन शरीरेण).

Tana ca, or of their sons, of posterity (तना च तनयेन च).

Ni hiyatam, deprived of (निहीयतां निहीनो भवतु).

12. **Yatarat rjiyah,** whatever is right and straightforward (यतरत् यच्च ऋजीयः ऋजुतमं अकुटलम्—*Sayana*).

13. **Vrjinam,** the wicked (वृजिनं पापकारिणम्—*Sayana*).

Hinoti, instigates (हिनोति प्रेरयति—*Sayana*).

Asad-vadantam, the speaker of untruth (असत् असत्यं वदन्तम्)

14. Droghvacah, utterers of falsehood (द्रोघवाच: अनृतवाचो राक्षसाः —*Sayana*).

Nir-ṛtham, chastisement (निऋ॑थं निःशेषेणार्ति हिंसाम्—*Sayana*);

15. Yatudhanah, a wicked person, a *raksasa* (यातुधान: राक्षसः).

Viraih dasabhih, of your ten heroic sons (दशभि: वीरैः पुत्रैः; सर्वबंन्धुजनैः).

Mogham, falsely (मोघं मृषैव).

Yatudhana iti, with the appellation "yatudhana," a wicked *raksasa* (हे यातुधान हे राक्षस, इति संबोध्य).

See Nir.VII.3 (अद्यामुरीय यदि यातुधानो अस्मि—may I die today, if I be a juggling demon; अधा स वीरैर्दशभिर्वि यूया: —now may he be deprived of the heroes). These are the passages where we have assertions and imprecations (शपथ and अभिशाप).

16. Mayatum, (*ma + ayatum*, मा + अयातुम्), me who is a non-raksasa, me who is not a juggling demon.

17. Khargala iva, like an owl (खर्गला उलूकी इव).

Upabdaih, loud shrills; by noise (उपब्दैः अभिपव शब्दैः, the noise produced when stones grind the Soma).

Upabdih, = उपब्दिः = महाशब्दकर्त्ता विद्वज्जन —*Daya.* ; Speech वाङ्नाम—Nigh.I.11. ; see I.74.7; 169.7.

19. Soma-sitam, the worshipper tempered or benumbed or

stupefied by poisonous herbal chemicals (सोमपितं सोमेन तीक्ष्णीभूतं गजमानम्).

20. **Svayatava,** the demon dogs, accompanied by dogs (श्वयातव श्वभिः परिकरभूतैर्हिंसन्तः श्वभिः सहयान्तो वा—*Sayana*).

21. **Parasara,** discomfiter, destroyer (पराशरः दुष्टानां हिंसकः —*Daya.*); परा + √शॄ (हिंसायाम) *parasara* means a seer, born from the old and exhausted Vasistha (पराशरः परीशीर्णस्य वसिष्ठस्य स्थविरस्य जज्ञिरे—Nir.VI.30)—the seer Vasistha (surrounded by a hundred demons — पराशरः शतयातुर्वसिष्ठः, VII.18.21—this is a Vedic quotation, Indra is also a Parasara,since we have ; इन्द्रोऽपि पराशर उच्यते [पराशातयिता यातूनाम]; see इन्द्रो यातूनामभवत्पराशरः — VII.104.21).

The word *parasarah* occurs only twice in the Ṛgveda: VII.18.21 and VII. 104.21.

Havih-mathinam, to obstruct the offerers of oblations. (हविःमथीनाम् । हवींषि मथ्नतामभिमुखम्—*Sayana*).

Avivasatam, coming (i.e. who spoil oblations of the God's invokers). (अविवासतां आगच्छताम्).

Sakrah, the potent Indra (शक्रः इन्द्रः); derived from √शक्, to be able (शक्नोति यः स शक्र समर्थो कुटजो वृक्षविशेषो वा—*Unadi* II.13; स्फायितञ्चि शकि.... रक्; an appellation for Indra).

Parasuh yatha vanam, hatchet cuts down (the trees of a) forest (वनं वृक्षजातं परशुर्यथा छिन्दन् कुठार इव—*Sayana*).

Patreva bhindan, as a mallet smashes the earthen vessel (पात्रेव मृन्मयानि पात्राणि भिन्दन् मुद्गर इव च—*Sayana*).

Satah, attained (सतः प्राप्तनामैतत्—*Sayana*); तिरः सत इति प्राप्तस्य—Nir.III.20; *tirah* (तिरः) and *satah* (सतः) are synonyms of "attained" (प्राप्तः); *satas* is derived from √sr, √सृ to move together (सतः संसृतं भवति;

तिरस्तीर्ण भवति, *tiras* from √तॄ , to cross over).

22. Ulukayatum, one who moves or behaves like an owl; one in the form of an owl (उलूकयातुम् । उलूकैः परिकरभूतैः सह यातयति हिनस्तीति याति गच्छतीति वोलूकयातुः । यद्वा उलूकरूपी यातीत्युलूक यातुः —*Sayana*); See *Bṛhad* D.VI.32.

Susulukah, an owlet (अल्प उलूकः शुशुलूकः).

'Owls are of two types, large and small; small is the susuluka; one who behaves like the smaller one, is *susulukayatum* (शुशुलूक यातुम्).

Similarly *sva* (श्व) is dog, *Koka* (कोक) is a duck; *suparna* (सुपर्ण) is hawk or falcon) and *gṛdhra* (गृध्र) is vulture.

23. Raksah, wicked persons (रक्षः राक्षसजातिः —*Sayana*).

Mithuna, male and female both; the pairs of evil spirits.

24. Mayaya, by deception (मायया वञ्चनया).